OUTLINES FOR BIBLE READING

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THE MESSAGE OF THE BIBLE

The BIBLE is the inspired record of God's own revelation of His Character and Will in history and in human life, culminating in Jesus Christ, in order to save men from sin and establish the Kingdom of God.

THE OLD TESTAMENT is the story of PREPARATION FOR CHRIST

GENESIS through ESTHER: - Seventeen books of History telling how within a Chosen Nation there is developed a Spiritual Community, receiving the Promise of Christ and prepared for His Coming.

JOB through SONG OF SONGS: - Five books of Poetry in which the religious life of this Chosen Nation finds expression and support in Sacred Songs and Homely Philosophy.

ISAIAH through MALACHI: - Seventeen books of Prophecy in which inspired preachers reveal the Character of God in History and proclaim His Coming in Redemption and Judgment.

THE NEW TESTAMENT is the story of FULFILMENT IN CHRIST

MATTHEW through JOHN: - The Gospel in four narratives describing the perfect revelation of God's Character and Will in Jesus Christ.

ACTS: - One book of History telling how this Gospel was continued in the Church through The Holy Spirit, and created a fellowship embracing all races and nations.

ROMANS through JUDE: - Twenty-one Letters describing how the Gospel saves from sin and what it means to be a Christian in community and personal life.

REVELATION: - One Apocalypse revealing the Ultimate and Complete Triumph of Christ and His Kingdom.

KEY VERSE

"God, having of old time spoken unto the fathers in the prophets by divers portions and divers manners, hath at the end of these days spoken unto us in His Son."

(Hebrews 1:1)

WHAT READING THE BIBLE CAN DO FOR ME.

KEY VERSE: - "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name."

(John 20:31)

1. Reading the Bible can Acquaint me with the MOST POPULAR Book in the World. The whole Bible has been translated into 179 different languages, and portions of it into more than 1008 languages and dialects. In 1937, the American Bible Society alone issued 7,328,000 volumes. Total number of Bibles and portions that have been printed exceeds 800,000,000 copies. (Compare other popular books: "In His Steps", 8,000,000; "Freckles", 2,000,000; "Tom Sawyer", 1,500,000.)

2. Reading the Bible can Acquaint me with some of the GREATEST LITERATURE in the World. The Bible contains almost every type of Literature. In Prose: History, Biography, Orations, Letters, Idyls, Essays, Parables, Allegories, Proverbs, Satire, Dialogues, Love Stories, Sermons, Prophecies. In Poetry: Lyrics, Elegies, Love Songs, Ballads, Odes, Dramatic Poems, Nature Poems, Prayers, etc. The Bible contains no Epic, and perhaps no Drama. Literary critics say, "Job, Isaial, and Revelation stand in the inner circle of the World's Masterpieces, unsurpassed and unsurpassable". Ruth is called "The finest short story in the world"; Luke, "The most beautiful book in the world"; Deborah's Song, "Noblest battle ode in any language"; 2 Samuel 9-20, "Greatest piece of historical writing of ancient times";

the orations of Deuteronomy, "As noble as Cicero". Of the Bible, Dr. Richard G. Moulton writes, "Within the covers of this volume is the material for a liberal education."

3. Reading the Bible can Introduce me to the REVELATION OF GOD in Human History. The Bible is a book about God, - but not of theory, nor of speculation about Him, but of God entering into Human Life and guiding men and nations. In the Bible we have "History with the lid off" showing God continually at work.

4. Reading the Bible can Introduce me to the Supreme Re-Velation of God in JESUS CHRIST. The Word became flesh and dwelt among us, saying to us "He that hath seen me hath seen the Father". Here we truly learn "What man is to believe concerning God and what duty God requires of man."

5. Reading the Bible can Bring SALVATION to My Soul. As we read, God ceases to be confined to ancient history and becomes our Contemporary. Jesus refuses to stay within the Book, but becomes a Living Person, speaking to our Conscience, inviting us to come unto Him for Life Eternal.

Let us pray that there may:

"On form and word obscure
Fall from above the white supernal light
That we may read the mystic characters aright
Until we pause at last, awe-held before
The One ineffable Face, to Love, Wonder, and Adore."

"THESE ARE WRITTEN THAT YE MIGHT BELIEVE AND HAVE LIFE."

"HOW WE GOT OUR BIBLE"

"The Word of God, which liveth and abideth forever."

(I Peter 1:23)

1. NAME: The word "BIBLE" comes from Greek noun "Byblos" meaning the inner bark of the papyrus plant out of which ancient books were made. The word came to mean book (Matt. 1:1), and through its Latin plural "Biblia" (The Books), came into English as a singular (The Book). The Bible is truly One Book: (a) though more than 15 centuries in composition; (b) though written by many men of different occupation and environment; (c) though quoting from many "Lost Books" (Numbers 21:14; Joshua 10:13; 2 Sam. 1:18; I Kings 11:41; I Chron. 29:29; Luke 1:1-4).

2. ORIGINAL LANGUAGE:

For Old Testament - Hebrew, a language, - simple, vivid, conservative, easy to translate.

For New Testament - Greek, a language, - exact, logical, flexible.

3. ORIGINAL MANUSCRIPTS:

None is preserved. Oldest Ms. of Old testament in Hebrew written 916 A. D. Oldest Ms. of New Testament (also containing Old Testament in Greek):

Codex B or Vatican Ms. , in Rome - Date about 350 A. D.

Codex Aleph or Sinaitic Ms., in London - Date about 350 A. D. (Purchased by Great Britain from Soviet Union in 1933 for $511,000)

Codex A or Alexandrian Ms., - in London - Date about 425 A. D.

Codex W. or Freer Ms., in Washington - Date about 450 A. D. (Freer Gallery).

4. ARRANGEMENT OF HEBREW BIBLE:
   1. The Law (5 books): Genesis, Exodus, Leviticus, Numbers Deuteronomy.
   2. The Prophets (8 books): Earlier: Joshua, Judges, Samuel, Kings. Later: Isaiah, Jeremiah, Ezekiel, Book of 12 Minor Prophets.
   3. The Writings (11 Books): Psalms, Proverbs, Job; Song of Songs, Ruth, Lamentations, Ecclesiastes and Esther (called Five Rolls); Daniel, Ezra-Nehemiah, Chronicles. (See Matthew 23:35, Luke 24:44)
5. THE SEPTUAGINT (LXX): A greek translation of the Old Testament made in Egypt about 200 B. C. This was the Bible of Jesus and the Apostles. It helped prepare way for early Christian missionaries. (Acts 8:28, 17:11 18:24) Is usually quoted by New Testament writers instead of Hebrew Bible.
6. THE VULGATE: A Latin translation by Jerome, used from 405 A. D. to the Reformation 1534. The first printed book (1456). 45 copies of this edition are in existence. $305,000 was paid in 1926 for a single copy.

THE ENGLISH BIBLE

1. JOHN WYCLIFFE - "The Morning Star of the Reformation" translated Bible from Latin in 1382. Copied by hand. His bones were burned 44 years after his death.
2. WILLIAM TYNDALE - "The Father of our English Bible" translated part of Old Testament from Hebrew and whole of New Testament from Greek in 1526.

Printed in Germany. Later in 1536 Tyndale was burned at the stake. His last words, "Lord open the King of England's eyes".

3. MYLES COVERDALE - First complete printed Bible in English 1535.

4. THE GREAT BIBLE -(15x9 inches) 1539. The first authorized Bible in English.

5. THE GENEVIAN BIBLE, 1560, translated by Puritans in exile in Geneva. It was used by Shakespeare. Notes in margin were too democratic and too anti-church for King James. This was the first Bible to use chapter and verse divisions.

6. "AUTHORIZED" OR KING JAMES VERSION, 1611. Uses 85% of Tyndale's language. Will never be surpassed for beauty, dignity, and rhythm, though never authorized by the King after translation. The edition of 1629 was the first Bible to omit the Apocrapha.

7. AMERICAN STANDARD VERSION, 1901. All oldest Mss. have been discovered since 1611. Our language has also changed It is the result of 30 years study and revision. The most accurate and trustworthy translation yet made. Paragraphed. Poetry printed as poetry. Improved chapter headings.

8. MODERN SPEECH. There are many helpful translations of the New Testament into every-day English. Weymouth 1902; Twentieth Century 1904; Moffatt 1913; Goodspeed 1923; Ballantine 1923; of the whole Bible: Moffatt 1924; American translation 1931.

THE LAND OF THE BOOK

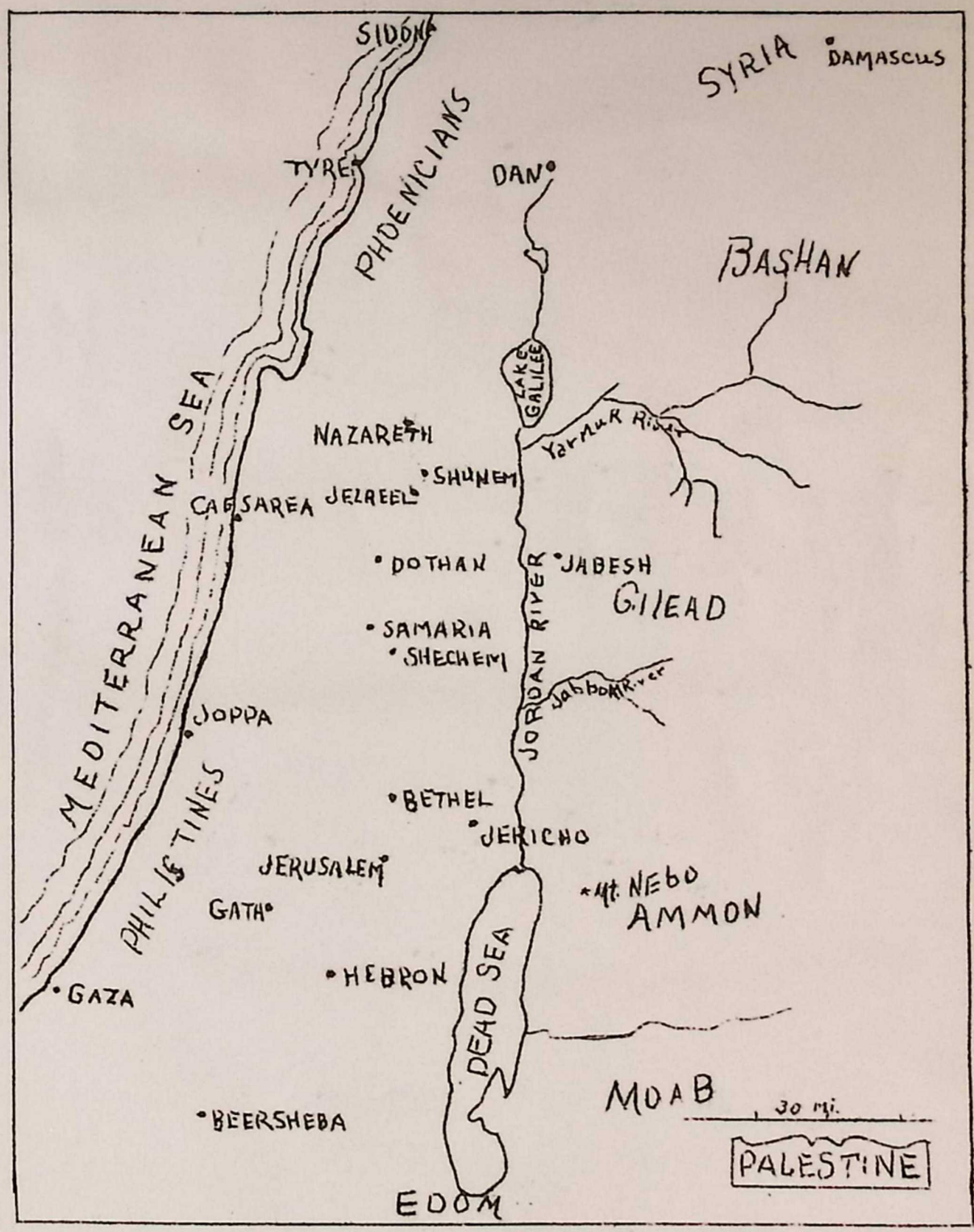
"A land of hills and valleys that drinketh water of the rain of heaven."(Deuteronomy 11:11)

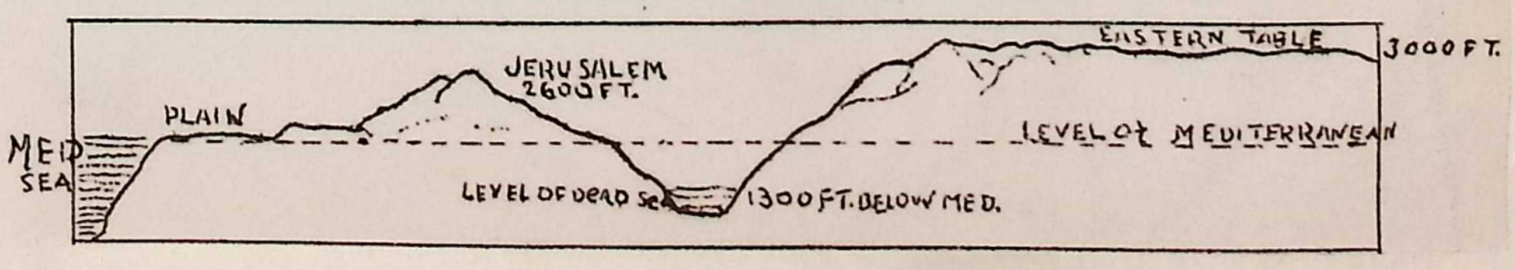
1. NAME: Palestine is derived from Greek word for Philistia (Palaistine). "Canaan" for peoples of the plains or lowlands. "Mount of the Amorites" for hill-dwellers. (Deut.1:7)

2. VALUES OF GEOGRAPHICAL KNOWLEDGE: (1) It Illustrates Christian experience. See hymn "Guide Me, O Thou Great Jehovah". (2) It Explains Bible narratives: importance of Jerusalem, openness of Samaria, military operations, storms on sea of Galilee, etc.; and also Bible imagery; "Mountains about Jerusalem", Ps. 125:2; "Dew", Ps. 133:3; (3) It Establishes our faith upon the solid ground of history. The Land becomes "A Fifth Gospel".

3. AN IDEAL LAND FOR GOD'S CHOSEN PEOPLE: 2Maccabees 5:19
(1) Secluded: Boundaries: North-Mountains, 9000 ft. high; East - Rift of Jordan, and beyond, the Desert; South - the desert; West - the Sea with a harborless coast line. Land was self-supporting, but produced no exports. Hence free from alien influences and was ideal for the development of a pure religion.
(2) Central: (a) At exact center of Eastern hemisphere (Europe, Africa, Asia). (b) Surrounded by important nations, - Egypt and Philistines, Phoenicians, Syrians, Assyrians, Babylonians, Medes and Persians. (c) Formed the "Bridge" between Asia and Africa, Egypt and Assyria. Was "On the International Highway." cf. Ezekiel 5:5; 38:12"the navel of the earth"

MACEDONIA
GREECE
BLACK SEA
CASPIAN SEA
ASIA MINOR
MEDITERRANEAN SEA
SYRIA
ASSYRIA
MEDIA
PALESTINE
BABYLONIA
PERSIA
EGYPT
ARABIAN DESERT
(unsafe for travel)
PERSIAN GULF
RED SEA
THE ANCIENT WORLD


SIDON
SYRIA
DAMASCUS
TYRE
PHOENICIANS
DAN
BASHAN
LAKE GALILEE
NAZARETH
Yarmuk River
SHUNEM
CAESAREA
JEZREEL
DOTHAN
JABESH
GILEAD
SAMARIA
SHECHEM
JORDAN RIVER
Jabbok River
JOPPA
MEDITERRANEAN SEA
PHILISTINES
BETHEL
JERICHO
JERUSALEM
Mt. NEBO
AMMON
GATH
HEBRON
DEAD SEA
GAZA
MOAB
30 mi.
BEERSHEBA
PALESTINE
EDOM


EASTERN TABLE
3000 FT.
JERUSALEM
2600 FT.
PLAIN
LEVEL of MEDITERRANEAN
MED SEA
LEVEL OF DEAD SEA
1300 FT. BELOW MED.

(3) Cosmopolitan: "The world in a nut-shell". Diversity of landscape, soil, climate and products. Sub-tropical in Jordan Valley, (2 Samuel 23:20). Hence the Bible is the world's book.

4. NATURAL DIVISIONS: (See Map Page 8)

(West) Mediterranean Sea	Coastal Plain	Central Highlands	Jordan Valley	Eastern Highlands	(East) Desert

(1) Coastal Plain: Highway routes held by Philistines; no harbor until Caesarea was built in 13 B. C. Read Acts 10:1. Jews were always poor sailors.

(2) Central Highlands: Heart of Holy Land. "An Island," 35x16 Miles 2400 ft. high. No highways, resources, markets, or running water. Site of Jerusalem and Temple. Scene of prophets and Jesus. A good place to "concentrate" on God.

(3) Jordan means "descender". Sources 1700ft. above sea level, mouth 1292 ft. below sea level. A barrier and symbol of danger. (See map)

Source 1,700 ft. abv. sea —30 Mi.→ Waters of Merom 7 ft. abv. —10 Mi.→ Sea of Galilee 682 ft. below —65 Miles→ Dead Sea 1,292 ft. below

(4) Eastern Highlands: Pasture Lands, 3000 ft. high. Provided protection for western kinsmen from desert tribes: Moab, south of Arnon river; Ammon, North of Arnon river; Gilead (or N. T., Decapolis), north of Jabbok river; Bashan, north of Yarmuk river.

5. FINAL IMPRESSIONS: (1) Palestine is fertile only by comparison with a desert. (2) Small in size: Dan to Beersheba, 150 miles; Jordan to Coast, 35 to 50 miles. (3) An outdoor land with little worth visiting under cover (i.e. in buildings)

GENESIS

THE ORIGIN OF THE CHOSEN NATION

KEY WORD: "Beginnings"

KEY VERSE: "In the beginning God created the heaven and the earth." (Genesis 1:1)

PURPOSE: To trace the Background and Ancestry of the Chosen Nation.

PERIOD COVERED: From the Creation to the Sojourn in Egypt.

- OUTLINE -

1. PRIMITIVE HISTORY: The Need for a Chosen Nation (Chs.1-11)
2. PATRIARCHAL HISTORY: The Call of a Chosen Nation (Chs. 12-50).

Notes

Genesis means beginning. This book records the beginning of every thing - except God. It is dominated by a sense of the Reality of God; His Interest in Man; His Horror of Sin; His Purpose to Redeem. "All the streams of subsequent revelation rise amid the hills of Genesis." Its message is fundamental but not final.

1. CREATION (ch. 1:1-2:3)

   This sublime account of Creation is sufficient in itself to attest the inspiration of the Bible. It pictures (a) God as One, the Source of All Things, Spiritual and Supreme; (b) Creation as orderly and progressive; (c) Man as the Crown of Creation, possessing Reason, Conscience, and Free Will, destined for dominion over nature and fellowship with God. (Note use of word "create": Matter, 1:1; Life, 1:21; Man, 1:27.)

2. MAN'S FAILURE (2:4-11:26)

The Need for a Chosen Nation is demonstrated by two complete Failures:

(1) Failure of the "Covenant of Wprks" with Adam (2:4-6:8).

(2) Failure of "Covenant of Preservation" with Noah (6:9-11:26)

The story of the Fall (2:4-3:24) describes in picturesque form the fierce struggle between natural inclination and sense of duty. Sin is disobedience to the known will of God. It begins with doubt of God's wisdom and love. Degeneration is rapid. Disobedience 3:6; then murder 4:8; then boastful revenge 4:24. The Flood fails to eliminate sin. There is sin in Noah's family (9:18-29), and boastful self-sufficiency in his descendants (11:1-9). The Confusion of Tongues makes possible the separate training of a selected nation. Babel is reversed at Pentecost, (Acts 2). Bible upholds unity of the human race.

3. MEN OF FAITH (11:27-50:26)

A nation owes everything to the character of its Founders and Heroes. The history of Israel is but the lengthened shadow of Abraham, Jacob and Joseph.

(1) Abraham, - the Pattern of Faith (Chs. 12-26). His ancestors were idolators (Joshua 24:2,14). Three elements in Abraham's religion: (a) Obedience; (b) God's Promise to bless; (c) Circumcision, Abraham's pledge of trust and loyalty.

(2) Jacob, - the Product of Faith (chs. 27-36). Esau, the Aimless, is rejected, - Jacob, the Aspiring, is transformed.

(3) Joseph, - the Providence of Faith (chs. 37-50). A

man of affairs who believed God had a plan for his life.

PURPOSE OF SOJOURN IN EGYPT (1) To preserve from famine, (2) To give opportunity for growth (46:3), (3) Iniquity of Canaanites not full (15:16), (4) To prevent intermarriage (19:14, 26:34, 34:9, 38:1), (5) Train in dependence on God.

STUDY: The Consequences of Sin; The Mercy of God; The Messianic Hope (3:15; 22:18; 49:10).

APPROXIMATE DATES: Abraham, 2100 B. C. (Hammurabi, King of Babylon a contemporary. Called Amraphel Gen. 14:1.

Joseph, 1650 B. C. (Shepherd Kings in control of Egypt.)

QUESTIONS ON THE BOOK OF GENESIS

1. Have you read the book of Genesis?
2. Give the outline of the book.
3. What can one learn about God from the first chapter of Genesis?
4. Was Abraham's religion based upon steadfast faith in God, or slavish observance of a set of rules? (cf.Gen.15:6)
5. Give two reasons why the Sojourn in Egypt was necessary.

EXODUS

THE BIRTH OF THE CHOSEN NATION

KEY WORD: "Redemption"

KEY VERSE: "I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage." (Exodus 20:2)

PURPOSE: To trace the fulfillment of God's Promise to Abraham from the death of Joseph to the establishment at Sinai of a Nation, governed by God and dedicated to His service.

PERIOD COVERED: From death of Joseph to New Year's Day of 2nd year after the Exodus.

- OUTLINE -

1. DELIVERANCE - God reveals Himself as Sovereign and Savior (1-18).

2. DEDICATION - Israel responde in a Covenant of Obedience and Worship (19-40).

NOTES

EXODUS means "departure" or "out going". So named from Greek "exodos" in 19:1 (LXX). Exodus takes up the story where Genesis left off, telling how God fulfilled His Promise to Abraham. In it we pass from personal biography to national history. The Covenant with Abraham (Gen. 17) becomes the Constitution of a Nation (Exodus 24). Everything in the subsequent history of Israel is based upon (1) the Deliverance from Egypt and (2) The Covenant at Sinai. Exodus is "the most important book in the Bible." (W. W. Moore)

CHAPTERS

1 - The Need for Deliverance

In Egypt the children of Israel learned arts of warfare, agriculture, politics. Reacted strongly against polytheism (Ezekiel 20:5-10). Were united by suffering at hand of a common oppressor.

2-4- Preparation of a Deliverer

Moses was reared in a Hebrew home; had an Egyptian education; in Midian was taught self-control. "I AM THAT I AM", - God is able to become whatever our needs demand. His name represents His true character.

5:1-15:21 - The Great Deliverance

These chapters answer Pharoah's question "Who is the Lord?" The Lord is revealed as Sovereign and Savior. Sovereign over all the gods of Egypt from the Sacred Nile (7:18) to the Sun god Ra (10:21). Exodus 18:11 expresses what Israel learned and what Pharoah might have learned. The Passover, a memorial to deliverance. Also its successor the Lord's Supper (Luke 22:19).

15:22-18:27 - Wilderness Training

God supplies sustenance and Protection. Provision is made for orderly civil Governemnt. Description of ideal public men: able, pious, truthful, incorruptible (18:21).

CHAPTERS

19-24 - The Covenant

"I will be your God; you shall be my people." Based on God's deliberate choice (19:5), and proven Love (19:4). Conditoned on obedience (19:5). Issue, "A kingdom of priests" (19:6) who have unlimited access to God and are His Agents for bringing salvation to the world.

The Foundation, - The Ten Commandments (20:3-17)

The Superstructure, - Civil and Ceremonial laws (20:22-23:19)

The Covenant Sealed (chapter 24)

32-34 - The Covenant Broken and Renewed

The Covenant broken by Israel, renewed by God (34:1-9)

25-40 - The Tabernacle

It symbolized "God with Us". (cf. John 1:14, margin, "tabernacled with us"). The Altar represents need for Atonement. The Laver, need for holiness, Shewbread, daily labor consecrated. Candlestick, witness. Incense, prayer. The Ark, reminder of the Covenant. Cherubim, God's presence. Mercy seat, God's grace.

SUMMARY: THE PASSOVER SUGGESTS REDEMPTION. THE COVENANT - OBEDIENCE. THE TABERNACLE - WORSHIP

FOR FURTHER STUDY: God as revealed in Exodus. Reference to the Exodus in rest of O. T.

Approximate date of the Exodus 1445 B. C. (See I Kings 6:1) (Others suggest 1220 B.C.)

QUESTIONS ON THE BOOK OF EXODUS

1. Have you read the Book of Exodus?
2. Give the outline of the Book.
3. What is the meaning of The Divine Name in Chapter 3:14?
4. What did the Plagues reveal of the power of the gods of Egypt in comparison with the God of Israel? (Chapters 5:2, 18:11)
5. What did Israel promise to do in the Covenant at Sinai? (Chapter 24:7)

LEVITICUS

THE HEBREW BOOK OF COMMON WORSHIP

KEY WORD: "Holiness" (Occurs in English 73 times, in Hebrew 159.)

KEY VERSE: "Ye shall be holy for I the Lord your God am holy." (19:2)

PURPOSE: To instruct the Chosen Nation in the attainment of the holiness to which she has been called. (Exodus 19:6).

- OUTLINE -

1. PROVISIONS FOR ACCESS TO GOD. Chapters 1-16.
2. PROVISIONS FOR FELLOWSHIP WITH GOD. Chapters 17-27.

NOTES

"LEVITICUS" means "pertaining to the Levites", ie, to the priesthood. Its chief design; to outline the worship of the Chosen Nation, centering around the Tabernacle whose construction is described in Ex. 25-40. SOME RELIGIOUS VALUES: (1) Assumes both the fact of Sin and possibility of Redemption. (2) Embodies the abiding truths of Redemption and Worship in Objective form. (3) The aim of Redemption and of Worship is conformity to God's character and communion with Him. (4) Worship is to be regular, orderly, attractive. (5) Clear distinctions should be drawn between the people of God and those who are not. (6) Foreshadows the work of Christ. (Read Hebrews as a commentary on Leviticus.) (7) Its sanitary and moral laws repay study today.

PART I

ATONEMENT, OR PROVISIONS FOR ACCESS TO GOD: Chapters 1-16

CHAPTERS

1-7 - The Method of Access through Sacrifice

NAME	DISTINCTIVE CHARACTERISTIC	SPIRITUAL SUGGESTION
Sin Offering Ch. 4	Disposal of the Blood	Forgiveness of Sin
Burnt Offering Ch. 1	Wholly Burnt	Consecration of Life
Meal Offering Ch.2	Consists of choice flour and oil	Consecration of Labor
Peace Offering Ch. 3	Eaten by Offerer & family	Fellowship
Trespass Offering Ch. 5	Payment of a fine 1⅕	Restitution & Expiation

8-10 - The Medium of Access - A Consecrated Priesthood

Note: Completeness of Aaron's consecration (8:23); Order of sacrifices((9:15-18 cf. above order) Nadab and Abihu sin against sanctity of the priesthood on the very day of their consecration.

11-15 - The Conditions of Access - Separation from Uncleanness

Two Fundamental principles: (1) God's people must make clear cut distinctions between Clean and Unclean. (2) The Unclean is whatever tends to decay, disease, and death. The Clean is whatever tends to health, vitality and growth.

16 - The Day of Atonement

Known to Jews as "The Day" (cf. Acts 27:9) Sin Offering for Atonement (by Blood). Scape-goat represents the results of Atonement (Removal of Sin).

PART II

HOLINESS OR PROVISIONS FOR FELLOWSHIP WITH GOD: Chapters 17-27

CHAPTERS

17-20 - Personal Holiness

Ritual laws to keep Israel separate from heathen. More important are the moral principles embodying Chastity, Justice, and Humanity.

21-22 - Priestly Holiness

Whatever comes near to God must be perfect of its kind.

23-25 - The Sacred Festivals

They represent fellowship with God. 67 days out of the year were required for these Feasts and Fasts. Not only separation from evil but growing likeness to God is the ideal of Worship. The Sabbath celebrates the Creator; Passover, the Redeemer; Unleaven Bread, God's Holiness; Pentecost, the Sustainer; Atonement, the Saviour; Tabernacle, the Giver of Good; Sabbatic Year and Year of Jubilee, God the Owner and Righteous Judge of all.

26 - An Appeal for Obedience

27 - An Appendix dealing with Vows.

QUESTIONS ON BOOK OF LEVITICUS

1. Have you read Leviticus?
2. Give the outline of the Book.
3. Name two offerings with their Distinctive Characteristic and Spiritual Suggestion.
4. What general principles separated the Clean from the Unclean?
5. Did Israel and Judah obey the regulations of Leviticus?

NUMBERS

TRAINING THE CHOSEN NATION FOR THE PROMISED LAND

KEY WORD: "Discipline" (See Deuteronomy 8:15-16)

KEY VERSE: "They could not enter in because of unbelief." (Hebrew 3:19)

PURPOSE: To carry forward the story of the Chosen Nation from the erection of the Tabernacle to the Second Advance on the Promised Land thirty-eight years later.

PERIOD COVERED: From second month of second year after the exodus (Num. 1:1) to eleventh month of 40th year. (Deut. 1:3, cf. Num. 33:38)

- OUTLINE -

1. FIRST ADVANCE (from South)- Paralyzed by Cowardice. Chapter 1-14
2. FORTY YEARS OF WANDERING - Producing Courage. Ch. 15-21
3. SECOND ADVANCE (from East) - Promising Conquest. Ch.22-36

NOTES

NUMBERS takes its name from the two numberings (census) of Israel, (Ch. 1 and 26). A better title is the Jewish one, "In the Wilderness". The book records the failure of the generation reared in Egypt. Slavery is a poor school in which to learn responsibility, liberty without license, courage, loyalty, and foresight. Hence a new generation is trained in the wilderness, developing in this hard school, self-denial, courage, independence, persistence, tribal loyalty, and trust in God. The purpose of these forty years is beautifully expressed in Deut. 8:2, 16. In the Covenant in Exodus 24, Israel promised to God, Obedience and Worship.

Leviticus deals with Worship, Numbers with obedience. Because of disobedience 38 years are required for an eleven days journey (Deut. 1:2)!

CHAPTERS

1-10 - Preparation For First Advance

The Census, ch. 1. Arrangement of Camp, ch.2. Service of Levites, ch. 3-4. Purity of Camp, ch. 5. The Nazarites or lay priests, ch. 6. (Famous Nazarites, - Samson, Samuel, John Baptist, Paul. Classed with prophets in Amos 2:11-12.) Princely gifts, ch. 7. (Longest chapter in Bible.) The Lamps and the Levites, ch.8. The Second Passover, ch. 9. The Guiding Cloud. The Trumpets and the order of March ch. 10.

11-14 - Discontent and Disaster

General complaining at Taberah, ch. 11:1-3. Complaint against Food at Kibroth-hattaavah, - ("Gluttons' Graves"), ch. 11:4-35. Complaint against Moses, ch. 12. Rebellion against Advance, ch. 13-14. "They saw God overshadowed by difficulties, instead of viewing their difficulties in the light of God."

15-21 - Desert Discipline

Sundry regulations, ch. 15. Rebellion of Dathan and Abiram of tribe of Reuben against Moses and of Korah and 250 princes of tribe of Levi against House of Aaron, ch. 16-18. The two stories are interwoven, - read together

16:1b, 2a, 12-15, 25-34. Ritual of Red Heifer, ch. 19. Referred to in Hebrew 9:13-14, 13:11-12. Sin of Moses, ch. 20. After 38 years of wandering the tribes assemble again at Kadesh (Num. 20:1, cf. 13:26). Moses is disappointed in the new generation. They are "no better than their fathers". By smiting the rock, he implies that God too is angry. Thus he failed to truly represent or "sanctify God" (20:12). The Brazen Serpent, ch.21:1-20. Read Kings 18:4; John 3:14.

21:21-36:13 - <u>Promises of Success of Second Advance</u>

Victories in battle, ch. 21:21-35. Balaam blesses Israel, ch. 22-24. Moral Lapse, and zeal of Phineas, ch. 25. Second Census for Conquest and Division of Land, ch. 26. Inheritance of Daughters, ch. 27. Joshua Moses, successor. Laws for Public Offerings, ch. 28-29. Vows, ch. 30. Victory over Midian and Division of Spoils, ch. 31. Settlement of Reuben, Gad and half-tribe of Manasseh, east of Jordan, ch. 32. List of Camping Places, ch. 33:1-49. Instructions for Conquest and Division of the Land, ch. 33:50-36:13.

QUESTIONS ON NUMBERS

1. Have you read the Book of Numbers?
2. Give a brief Outline of the Book.
3. Why did Israel fail to immediately go up to possess the Promised Land? (chapter 13)
4. What was the purpose of the Forty Years in the Wilderness? (See notes)
5. Name three characteristics of Moses as revealed in Numbers. (See 11:29; ch. 12; 13:13-20; 20:10-13, (see notes); 27:15-23; 32:6-15).

DEUTERONOMY

MOSES' VALEDICTORY: AN APPEAL FOR LOYALTY TO THE COVENANT

KEY WORD: "LOVE" and "OBEY"

KEY VERSE: "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God and to love Him and to keep the commandments of the Lord which I command thee this day for thy good?" Deut. 10:12-13. (Alternate verse, Deut. 6:4-5 cf. Mark 12:28-34)

PURPOSE: An Appeal for loving obedience to God and loyalty to the Covenant (Constitution) founded on God's Love and Grace.

SETTING: Plain of Moab opposite Jericho. Last months of 40th year after exodus. (Deut. 1:3; Joshua 4:19).

- OUTLINE -

1. LOOKING BACK: An Appeal to Israel's Unique Past Ch. 1-4
2. LOOKING UP : An Appeal to Israel's Unique God Ch. 5-11
3. LOOKING OUT: An Appeal to Israel's Unique Law Ch. 12-26
4. LOOKING FORWARD: An Appeal to Israel's Unique Future Ch. 27-30
5. APPENDIX: The Passing of Moses Ch. 31-34

NOTES

"DEUTERONOMY" means "a repetition of the Law", but the volume is no barren repetition of the Book of the Covenant (Ex.20-23) upon which it is based. In eloquent addresses an appeal is made for obedience to the Covenant based upon motives of gratitude, reverence and love; God's love for Israel is re-

vealed as the motive of his Government. Israel's love to God, - as the highest motive for Obedience. God love for Israel: 4:37; 7:6-8,13; 10:15; 23:5. Israel's love to God: 6:5; 10:12;11:1, 13,22; 13:3; 19:9; 30:6; 16,20. Love appears in rest of Pentateuch, only Ex. 20:6. Scarcely found in whole rest of O. T. Love to God results in kindness to helpless, toilers and animals. The speaker in these orations senses the <u>great peril</u> of <u>Idolatry</u> asIsrael lives among the Canaanites. He emphasizes therefore these primary truths: (1) There is but one true God. (2) He is Spiritual. (3) He has Chosen Israel. (4) He is Faithful and Loving. Israel must respond with (1) Love and Loyalty. (2) Repudiation of all false gods, (3) Cheerful obedience to God only, not simply in religious duties, but also (4) in kindness and service to others. There are 32 quotations from Deuteronomy in N. T. and 80 references.

<u>CHAPTERS</u>

1-4 - <u>Looking Back</u>

God's dealings with their fathers, ch. 1:6-46. With them, ch. 2:1-3; 29. An appeal for obedience, with emphasis on God's Spirituality, ch. 4:1-40.

5-11 - <u>Looking Up</u>

A Sermon on the First and Second Commandments, ch.5. Reminder of the Ten Commandments, the basis of the Covenant, ch. 6. Love, the basis of Obedience, ch.7. Repudiation of idols, ch.8. Repudiation of pride, ch. 9. Repudiation of self-righteousness, ch. 10-11. Appeal for Loving Obedience.

12-26 - Looking Out

Exposition of Israel's Laws, chs. 12:1-16:17. Religious Laws with emphasis upon one central sanctuary and extermination of idolatry, chs. 16:18-20:20. Civil Laws. The Judge, chs. 16:18-17:13; The King, chs. 17:14-20; The Priest, ch. 18:1-9; The Prophet, ch. 18:10-22 cf. Acts 3:22, 7:37. Justice tempered with mercy chs. 19:1-20:20. Chapters 21-25 expound Social Laws, emphasizing kindness to all God's c creatures. Conclusion, ch. 26.

27-30 - Looking Forward

Result of obedience is blessing; of disobedience, a curse.

31-34 - The Passing Of Moses

His last words to People and Joshua, ch. 31. Song of Moses, celebrating God's Faithfulness in face of Israel Faithlessness, ch. 32. The Blessing of Moses, ch. 33. Death of Moses, ch.34.

Deuteronomy is the "Lost Book" that inspired Josiah's reformation 621 B. C. Read II Kings 22 and 23.

QUESTIONS ON BOOK OF DEUTERONOMY

1. Have you read the Book of Deuteronomy?
2. What is the one purpose of all four addresses? (See 4:40; 11:32; 26:16; 30:20; cf. 32:46)
3. What great motive for obedience is stressed?
4. Where did Jesus find His Scripture for answering the Tempter? (See Matthew 4:4; 4:7; 4:10. Cf. Deut.8 &6)
5. Give reference or write out one verse in Deuteronomy that has helped you.

JOSHUA

THE CONQUEST OF THE PROMISED LAND

KEY WORD: "Possession"

KEY VERSE: "The Lord gave unto Israel all the Land which He sware to give unto their fathers, and they possessed it." (Joshua 21:43)

PURPOSE: To describe the Conquest and Division of the Promised Land under the leadership of Joshua, Moses' successor.

PERIOD COVERED: From 5 to 25 years. (Joshua 14:7, 10; also 24:29). Date 1400 B. C.

- OUTLINE -

1. DEFEAT OF THE CANAANITES . . . . . Chapters 1 - 12
2. DIVISION OF THE LAND . . . . . Chapters 13- 21
3. APPENDIX. PASSING OF JOSHUA . . . . . Chapters 22- 24

NOTES

THE BOOK OF JOSHUA is named for its leading character, Joshua which means "JEHOVAH IS SALVATION". (cf. Hosea, Jesus). In the Hebrew Bible, the book of Joshua opens a new division, "The Earlier Prophets" (see Study C, Par. 4). It is therefore primarily a book of instructions and exhortations. Its themes are:

Faithfulness of God: 1:3-5; 22:43-45; 24:32. Concerning burial of Joseph's bones cf. Gen. 50:25 Exodus 13:19.

Victory by God's Help: 2:24; 4:23; 5:13-15; 6:16; 8:1, 10;10; 11:8; 23:3, etc.

Joshua's Obedience: 8:30-35; 10:40; 11:9; 12:15; 17:4, etc.

In defense of its Bloody Wars: (1) Always represented as divine punishment for Sin; (2) only after repeated warning and long probation; (3) Hebrew conscience felt no qualms. (cf. Deborah's Cruelty Judges 5:24-31, 1150 B. C.; with Amos' Compassion, Amos 1:2, 750 B. C.); (4) Israel warned of same fate for similar sins (see Amos 3:2). Assyrian and Babylonian captivity fulfilled these threats. (5) Canaanites were themselves invaders.

CHAPTERS

1-5 - Preparation

Call for courage, ch. 1. Spies report fear, ch. 2. Rahab the Magdalene of O. T. (see Matt. 1:5). Crossing Jordan, ch. 3-4. Similar landslide at Adam in 1257 and again in 1906 and 1927. Renewal of Covenant by Circumcision, (cf. Gen. 17) and celebration of Passover, (cf. Exodus 12), ch. 5. The Heavenly Captain, ch. 5:13-15.

6-8 - Conquest of Center of Canaan

Jericho, ch. 6. Faith is the victory, Heb. 11:30. vs. 17, "Accursed", i.e. devoted or set apart for Deity. Sometimes destroyed, sometimes reserved for service of Tabernacle. On rebuilding of Jericho, cf. I Kings 16:34. Ai. Sin brings defeat, ch. 7-8. Hebrew stressed family solidarity. Divine aid is no substitute for common sense.

9-10 - Defeat of Southern League

Treaty with Gibeonites, ch. 9. Reason the trick succeeded, vs. 14. Defense of Gibeon against

Southern League, ch. 10. Sun standing still, vs.12. A poetic expression indicating that the day was long enough for complete victory.

11-12 - Defeat of Northern Confereracy

Including a Catalogue of captured Kings.

13-21 - Division of the Land

Note, the conquest was not yet complete,chs. 13:13, 15:63; 16:10; 17:12; 18:3. The Land is divided for further conquest and settlement by individual tribes; ch. 23:4-5; 2 1/2 tribes east of Jordan, ch. 13; Hebron to Caleb, ch. 14; Judah, ch, 15. Tribes of Joseph, e.i., Ephraim and Manassah, (note their selfishness and pride), chs. 16-17. The Seven other tribes, chs. 18-19. Cities of Refuge, ch.20. Cities for Levites, ch. 21.

22-24 - Passing of Joshua

Dismissal of 2½ tribes, ch. 22. Joshua's First Farewell, ch.23. Plea for faithfulness, followed by warning. A second Address, ch. 24. Plea for faithfulness, followed by renewal of Covenant. Joshua's death. Joseph's burial. Eleazar's death.

JUDGES

DEFENSE OF THE PROMISED LAND

KEY WORD: "Failure"

KEY VERSE: "They forsook the Lord, the God of their fathers which brought them out of the land of Egypt and followed the gods of the people that were round about them." (Judges 2:12)

PURPOSE: To show by numerous examples from tribal life in Palestine how sin (idolatry) brought punishment (servitude), while Return to God brought Freedom and Peace.

PERIOD COVERED: From death of Joshua to birth of Samuel. (Approximately 300-400 years.)

- OUTLINE -

1. INTRODUCTION: Explanation of Failure - Chs. 1 - 2
2. EXAMPLES OF POLITICAL FAILURE: - Chs. 3 - 12 (Externally)
3. EXAMPLES OF SOCIAL FAILURE: - Chs. 13 - 22 (Internally)

NOTES

JUDGES takes its name from the various local military leaders raised up by God to deliver their people from oppression. With one exception the oppressors were invaders (like the Hebrews) - Syrians, Moabites, Midianites, Ammonites, Philistines. The Canaanites (ch. 4-5) furnish the exception. The Book might be called "Scenes from the Life of Early Settlers" and it describes typical post-war deterioration. This is Israel's "Tragic Era". Inner enemies such as idolatry, intermarriage, tribal jealousies, temptations of city life, made them easy prey for outside enemies. During this period the virtues of the soldier are extolled, - courage, devotion,

and cooperation; while other virtues are overlooked, - self-control, purity, compassion, hospitality, honor and truth.

CHAPTERS

1-2 - Explanation of Failure

Ultimate Cause, Toleration of Canaanites, ch. 1. Proximate Cause, Imitation of the Canaanites in religion and morals, ch. 2. The Cycle - Sin and Subjection; Supplication and Salvation.

3-12 - Six Examples of Political Failure

Subjection to Syrians. Delivered by Othniel of Judah, ch. 3:7-11. Subjection to Moab. Delivered by Ehud of Benjamin, Ch. 3:12-30. Subjection to Canaanites. Delivered by Deborah and Barak of Issachar, ch. 4-5. Subjection to Midian. Delivered by Gideon of Manaseh, ch. 6-8 Abimeleck of Shechem a half-breed king, ch. 9. Subjection to Ammon. Delivered by Jephthah of God, Ch. 10-12. Note the absence of national unity or tribal co-operation. The menace of the Philistines brought the tribes together under Samuel, Saul and especially David.

13-22 - Three Examples of Social Failure

The Samson saga, ch. 13-16

Note tribal strife, intermarriage with foreigners, immorality, lack of organization, leadership and weapons of war.

The Migration of Dan, Ch. 17-18.

Note - Idolatry, tribal strife, theft religious degeneration. Jonathan is Moses grandson (18:30 R.V

The Outrage of Gibeah, ch. 19-21

Note - Immorality, inhospitality, the sin of Sodom, low estimate of womanhood, tribal warfare, massacre and rape.

RUTH

KEY WORD: "Appreciation of Foreigns"

KEY VERSE: "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." (2:12)

NOTES

THE BOOK OF RUTH is an appendix to the book of Judges (cf.1:1) and gives us almost the only gleam of hope in this period. Here in the midst of unrelieved pictures of anarchy and crime is a perfect idyll of loyalty and love. Saintliness is independent of circumstances and even of race. Ruth is of Moab, forever excluded from Israel by law (Deut. 23:3), yet from her descended both David and David's Son. (Matthew 1:5-6)
Ruth is the only O. T. book in which Jehovah is not directly or indirectly associated with warfare.

- OUTLINE -

1. RUTH'S Courageous Choice of God . . . . . Chapter 1
2. RUTH'S Casual Choice of Boaz's Field . . . .Chapter 2
3. RUTH'S Clever Choice of Boaz, as next of-kin Chapter 3
4. BOAZ'S Chivalrous Choice of Ruth . . . . . .Chapter 4

QUESTIONS ON JOSHUA, JUDGES, RUTH

1. Have you read Joshua, Judges and Ruth?
2. Give one example of Divine Aid in the Conquest.
3. Was the conquest under Joshua complete or partial?
4. What Cycle of experience is several times repeated in Judges?
5. What famous King was the great-grandson of Ruth?

I AND II SAMUEL

THE ESTABLISHMENT OF A NATIONAL KINGDOM

KEY WORD: "Kingdom"

KEY VERSE: "We must have a king over us to be like all the other nations, that our king may rule us and march in front of us and fight our battles." (ISamuel 8:20, Moffatt) (cf. I Samuel 9:16)

PURPOSE: To trace the rise of the United Kingdom with hereditary monarchy, a national capitol and extensive territory.

PERIOD COVERED: From Birth of Samuel to Death of King David, Approx. 1076-976 B. C.).

- OUTLINE -

1. SAMUEL AND SAUL - I Samuel 1-14.
2. SAUL AND DAVID - I Samuel 15-31.
3. DAVID THE KING - II Samuel 1-24 (cf. Matthew 1:6).

NOTES

The period of Judges indicated two fatal weaknesses in Israel's government. Her leaders were Local, and Temporary. The arrival of the Philistines (about 1100 B. C.) revealed the necessity of union under continuous leadership. Judges recites "colonial" (tribal) history; while Samuel presents National History. During this period of consolidation no world-power disturbed Israel. Egypt's power declined after 1170 B. C. Assyria's first invasion came 300 years later (853 B. C.). With the establishment of the Kingdom comes also the establishment of the Prophets, through whom the will of God is now revealed for people and king. Prophets are notable for their zeal for God and for the rights of the common people. There are three chief figures in I and

II Samuel: (1) Samuel who enters ch. 1; death ch. 25. (2) Saul who enters ch. 9; death ch. 31. (3) David who enters ch. 16; death I Kings ch. 2. Throughout the two books different narratives dealing with these heroes have been assembled and combined.

CHAPTERS - I Samuel

1-8 - Samuel

The Last Judge, the First Prophet (Acts 3:24; 13:20) The Establisher of the Kingdom, ch. 1-3. His Birth and Prophetic Call. Compare Hannah's Song, 2:1-10 with Mary's, Luke 1:46-55. The capture and return of Ark, ch. 4-7. Israel fails, - not God. The Theocratic Ideal, ch. 8. A King is God's Second Best. Motives of people were wrong in seeking a Monarchy.

9-15 - Saul

The First King. Rise of Saul, ch. 9-11. Resignation of Samuel, ch. 12. Rejection of Saul, who has shown himself impatient, rash, disobedient, ch.13-15. His religion is superficial - sacrifice was more important then obedience.

16-27 - David

His training: - As Shepherd, developing strength and courage. At Saul's court, gaining friends and insight into needs of the nation; As outlaw chief, learning discipline and government; As Philistine vassal, Learning warfare from his future adversaries.

28-31 - Tragic Defeat and Death of Saul

Witch of Endor, a clever deception. (cf. Isaiah

8:19, 19:3, 29:4 and I Chron. 10:13-14).

CHAPTERS - II Samuel

1-8 - David's Fame

David's Elegy, ch. 1. Unsurpassed in literature. Winning of All-Israel, ch. 2-4. Jerusalem becomes the political and religious capitol, ch. 5-6. God's Covenant with David, ch. 7. A peak of revelation. Fulfillment in Luke 1:32-33. List of DAvid's Victories, chs. 8 and 10.

9-20 - David's Shame

These chapters compose one of the noblest pieces of historical writing in the world. David at his best, ch. 9. David at his worst, ch. 11. Nathan's rebuke stressing David's abuse of his power, ch. 12. The Wages of Sin, ch. 13-20. Death of infant son, Amnon's Crime; Absalom's Revenge and Rebellion; Shemei's Curses; Absalom's Death; Joab's Insurbordination; Sheba's Rebellion; add also Adonijah's Conspiracy (I Kings 1-2).

21-24 - An Appendix

Two Narratives: The Famine Stayed, ch. 21; and The Pestilence, ch. 24. Note every calamity was considered a sign of God's anger. Two Poems: David's Thanksgiving, ch. 22, cf. Ps. 18; and David's Last Words Ch. 23:1-7. Two Lists of Heroes: chs. 21:15-22; 23:8-39.

QUESTIONS ON I AND II SAMUEL

1. Have you read I and II Samuel?
2. Name the three chief characters.
3. Give two reasons for Saul's failure as king.
4. Give the occasion for God's Covenant with David ((II Samuel 7), and in whom it was fulfilled.
5. Name two consequences of David's sin with Bathsheba.

1 - DAVID'S COVENANT CELEBRATED: Psalm 89:19-37; 132:10-12; Isaiah 9:6-7; 55:3; Jeremiah 23:5-6; Ezekial 37:24; Amos 9:11-15; etc.

2 - SAUL'S CHARACTER: Courage, enthusiasm, modesty, patriotism generosity, simplicity. Failure due to impatience, rashness, self-will, jealousy, loss of self-control, superficial ideas of religion.

3 - DAVID'S CHARACTER: Brave, maganimous, patriotic, loyal to friends, deeply religious. Also, - untruthful, lustful, weak in family discipline, sometimes cruel. "A man after God's own Heart" (I Samuel 13:14, Acts 13:22) because his deepest aspirations were towards God and righteousness. (cf. II Samuel 23:3-5. An ideal king because of his desire to serve all his people according to the will of God. (Acts 13:36).

OUTSTANDING EVENTS

Jerusalem saved from Assyria.
Judah's longest and worst king.

Religious Reformation.
Sythian invasions.
Assyria falls to Babylon (Nahum 2-3).
Egypt appoints Jehoikim to replace Jehoahaz.
Babylon defeats Egypt at Carchemish in 605 (Jer.46).

First Captivity, King and Nobles (Jer. 24).
Jerusalem besieged in 588 (Lam. 2:11-22).
Second captivity (Jer.52:29).

Third captivity (Jer. 52:30).
Jehoiachin honored in exile (II Kings 25:27-30).
Babylon falls before Persia (Isaiah 47).
First Return from Exile .

CHRONOLOGY OF KINGS OF JUDAH AND ISRAEL (cont.)

B.C.	JUDAH	PROPHET
701		
696	Manasseh (55)	
641	Amon (2)	JEREMIAH (626-580)
639	**Josiah (31)	
630-625		ZEPHANIAH (626)
612		NAHUM (612)
608	Jehoahaz (3 mo.)	
	Jehoikim (11 yrs)	
600		HABAKKUK
597	Jehoichin (3 mo.)	EZEKIEL IN BABYLON
	Zedekiah (11 yrs)	
586	FALL OF JERUSALEM	
581		
561		
539		
538		

NOTE: * denotes piety
- denotes change in dynasty
All dates B.C.

CHRONOLOGY OF THE KINGS OF JUDAH AND ISRAEL

B. C.	JUDAH	ISRAEL	PROPHET
1036(?)	Saul(20)?		
1016	**David (40)		
976	Solomon (40)		
936	Rehoboam (17)	Jeroboam I (22)	
931			
919	Abijam (3)		
916	*Asa (41)		
914		Nadab (2)	
912		-Baasha (24)	
888		Elah (2)	
886		-Zimri (7 days)	
		-Omri (12)	
875	*Jehoshaphat (25)		
874		Ahab (22)	ELIJAH (874-850)
852		Ahaziah (2)	
850	Jehoram (8)	Jehoram (9)	
842	Ahaziah (1)		
841	-Athalia (6)	-Jehu (20)	
835	-Joash (40)		ELISHA (852-804)
821		Jehoahaz (17)	
804		Jehoash (16)	
795	Amaziah (9)		
788		Jeroboam II(41)	JONAH (II Kings 14: 25)
786	*Uzziah (Azariah) (14)		AMOS (760 B.C.)
758			
757	*Jotham(co-ruler,13)		HOSEA (750)
747		Zechariah (6 mo.)	
		-Shallum (1 mo.)	
		-Menaham (10 yrs)	
744	Jotham (sole-ruler,3)		ISAIAH (744-701)
741	Ahaz (16)		
738			
737		Pekahiah (2)	
735		-Pekah (2)	
734			
733		-Hoshea (9)	
725	*Hezekiah (29)		MICAH (725-695)
724			
721		FALL OF SAMARIA	

OUTSTANDING EVENTS

....All tribes united
....Victory -- Empire -- Jerusalem, Capital
....Temple built -- Peace -- Luxury

....Calf-images in Israel.
....Shishak of Egypt invades Palestine (I Kings 14:25).
....War between Judah and Israel.
....Asa Hires Syria to fight Israel.
....
....Baasha wars Judah and Syria.
....
....Tibna murders Elah. Military coup.
....Samaria, Israel's capital.
....Bible schools in Judah (II Chron. 17:9).
....Elijah vs. Baal-priests.
....Ahab fights Aasyria at Karkar (853).
....
....
....Jehu kills Jehoram of Israel and Ahaziah.
....Jehu roots out Baal-worship. Pays tribute to Assyria.
....Temple repaired, (II Kings 14).
....
....Assyria defeats Syria (805).
....Israel defeats Syria.
....Israel defeats Judah (II Kings 14).
....Israel:- Empire -- Wealth-- Sin.
....Judah:- Wealth -- Sin.
....Total eclipse of sun (763, June 15).
....Earthquake (Amos 1:1; Zech.14:5; Isaiah 9:9-10).
....
....
....
....
....Israel and Syria vs. Judah (Isaish 7).
....Menaham pays tribute to Assyria.
....
....Assyria takes Damascus (734).
....Ahaz pays tribute to Assyria.
....Assyria takes Damascus (734).

....Assyria deposes Hoshea (II Kings 17: 4).
....Exile, 27,000. "Samaritans".

I AND II KINGS

THE PERIOD OF NATIONAL INDEPENDENCE (976-586 B. C.)

KEY WORD: "Disloyalty"

KEY VERSE: "The Lord testified unto Israel and unto Judah by all the prophets, notwithstanding they would not hear but rejected his statues and his covenant and made them molten images. " (2 Kings 17:13-16)

PURPOSE: To trace the decline of the Kingdoms of Israel and Judah and explain their destruction.

PERIOD COVERED: 416 years David's death 976 B. C. -Jehoiachin's elevation in Babylon 560 B. C.

- OUTLINE -

1. UNITED KINGDOM - Solomon's Folly -I Kings 1-11 (976-936B.C.)
2. DIVIDED KINGDOM - Israel's fall - I Kings 12-II Kings 17 (936-721 B. C.)
3. SINGLE KINGDOM - Judah's Fall - II Kings 18-25 (721-586 B. C.)

NOTES

I & II Kings describe the fortunes of the Kingdom established by Samuel, Saul and David. National Independence was essential for the work of the great prophets. Earlier Prophets (men of action), as Nathan, Ahijah, Shiloh, Shemaiah, Jehu, Elijah, Elisha, Micaiah, Jonah, Huldah, pled with the Rulers for exclusive worship of Jehovah and rights of common ma. Later Prophets (men of writing), Amos, Hosea, Micah, Isaiah, Zephaniah, Nahum, Habbakkuk, Jeremiah, pled with People for purity in worship and justice. Divided Kingdom prevented ambitions for Empire, and protected Judah from the nations, though a sense of unity was never lost.

The author of I and II Kings selects his material from unofficial histories, - "Chronicles of Judah" 15X (times), - "of Israel" 17X times. (Not I & II Chron.) His purpose is to demonstrate that "God is the controlling power and sin is the disturbing force in men and nations". His text, Proverbs 14:34. For mere political history he refers us to the original records. For social conditions, consult the writings of the prophets. Every King is measured by Josiah who centralized worship in the Temple, and every King falls short. This failure explains the Fall of both Kingdoms. The writer is haunted by God's promise to David (II Samuel 7) and closes by showing that even in Exile,, the promise is kept. (II Kings 25:27-30). The heroes of I King and Solomon who builds the Temple. Elijah who opposes Baal worship. Of II Kings: Elisha who supports Jehu's revolution. Josiah who reforms religious worship.

CHAPTERS - I Kings

1-11 - Solomon

Established as King, ch. 1-2. Wisdom, chs.3-10. Its source ch.3. Its expression ch. 4-10. His life work, the Temple ch. 5:1-9:9. Solomon's Folly, ch. 11. False gods, heavy taxes, slavery, debt leading to revolt. Measure Solomon by the standard for kings Deut. 17:16-17.

12-16 - Jeroboam-Omri

Jerbboam's Revolt, ch. 12. Jeroboam's sin, ch. 13-14. Religion subordinated to State. Strife and Instability in Israel, ch. 15-16.

17-22 - Elijah and Ahab

Elijah champions Jehovah against Priests of

the Baal of Tyre (Melkart), ch. 17-18. Cure for loneliness, ch. 19. Ahab's leniency, ch.20. Elijah champions rights of the private citizen, ch. 21. Ahab's death, ch. 22.

CHAPTERS - II Kings

1-8 - Ministry of Elisha

Elijah and Ahaziah, ch. 1. Cf. Luke 9:54-56. Elijah's Translation, ch. 2. Great deeds of Elisha, of benficent nature, ch. 3-8.

9-13 - Jehu and Joash

Jehu's bloody Revolution 841 B. C., ch. 9-10. Cf. Hosea 1:4, 740 B. C. Joash's mild revolution ending foreign Baal-worship and resulting in the restoration of the Temple, ch. 11-13.

14-17 - Last Days of Israel

Jeroboam II restores prosperity.. Followed by Political Adventurers. Assyria enter. Fall of Samaria 721 B. C. The reason why Israel Failed, ch. 17:1-23. The origin of the Samaritans, ch. 17:24-41.

18:1-23:30- Revival in Judah

Revival begun by Hezekiah, ch. 18-20. Reaction under Manasseh, ch. 21. Revival completed by Josiah, ch. 22:1-23:30. The Book found in Temple is our Deutonomy..621 B. C. Josiah was killed at Megiddo fighting against Egypt as Assyrian vassal II Chron. 35:25 Zechariah 12:11.

Faith is so developed that Fall of Jerusalem strengthens religion instead of destroying it.

23:31-25:30 - Last Days of Judah

Kings are but pawns. Enter Babylon, Exile for Judah. Fall of Jerusalem, 586 B. C. Read Psalm 79. One ray of hope still shines, II Kings 25:27-30.

QUESTIONS ON I AND II KINGS

1. Have you read I and II Kings?
2. What important Building did Solomon erect?
3. What was the sin of Jeroboam?
4. Name two prophets of this period. Mention one incident connected with each.
5. Name one king of Judah who revived and reformed Hebrew religion.

ARCHEOLOGY and I and II Kings

1. Inscription on wall of temple at Karnak in Egypt celebrates Shishak's invasion I Kings 14:25-28. 165 towns are named-many in Israel, some in Judah.
2. Black Obelisk of Shalmaneser III names Ahab at battle of Karkar 853 B. C. Tribute paid by Jehu 842 B. C. Israel called "House of Omri".
3. Other Assyrian Inscriptions refer to Menahem, Pekah and Hoshea of the Northern Kingdom, and Ahaz, Hezekiah and Manasseh of Judah. Sennacherib boasts that he shut up King Hezekiah in Jerusalem "Like a bird in a cage", II Kings 18:17, cf. Isaiah 36 and 37.

II AND II CHRONICLES

A CHURCH-HISTORY OF ISRAEL UNDER THE KINGS

KEY WORD: "The House of the Lord" (192 times)

KEY VERSE: "In every work begun in the service of the House of God and the Law, the king prospered."
(II Chronicles 31:21 abreviated)

TIME WRITTEN: 400-300 B. C. Zerubbabel's (520 B. C.) Great-great-great-great-grandsons are named in I Chron. 3:24.

PERIOD COVERED: From Adam to Cyrus' Decree permitting Return 538 B. C.

PURPOSE: To impress upon the Returned Exiles the value of the Temple and encourage obedience to its Rules for Worship, (See Study on Leviticus)

-OUTLINE -

1. Genealogies - God's Purpose traced from Adam. I Chron. 1-9
2. The Temple - Planned by David. . . . . I Chron. 10-29
3. The Temple - Built by Solomon . . . . . .II Chron. 1-9
4. The Temple - The Stumbling Block or Support of Their Successors . . . . . II Chron. 10-36

NOTES

The Exile changed the Nation into a Remnant. The Return changed the Remnant into a Church, with no king but the High Priest, and no palace save the Temple. To encourage loyalty to the Temple and obedience to the Regulations of the Priesthood, a History of Israel is written stressing their importance in the past. The Law of Moses and the Temple are the divine means by which Racial and Religious Purity are maintained in the Jewish Community. Chronicles, Ezra, and Nehemiah were written to strengthen these "Walls". These are

the work of one author, and form 2 books in the Hebrew Bible, though 4 in ours, (See page 5 , Par. 4). Material used: (1) Genesis - 2 Kings; (2) Stories and traditions (2 Chron. 13:22; 24:27); (3) Temple records; (4) Author's comments. Add for Ezra and Nehemiah, their personal "Memoirs". "As pure history Chronicles is less valuable than Samuel or Kings, but as a religious interpretation of Hebrew History it is worthy of its place". (Moody Bible Course) Some permanent values: (1) God's Purpose runs through the Ages, I Chron.1-9; (2) The abiding elements in history; (3) A Lofty conception of God; (4) Place of Law in Spiritual education; (5) Values of a Rich and Stately Liturgy. Note use of music; (6) Importance of Prayer and Faith; (7) Author's piety, serene faith, and intense patriotism.

CHAPTERS - I Chronicles

1-9 - Genealogies

To his readers this is most valuable section. Cf. Ezra 2:62. Neh. 7:64; /Teaches: Solidarity of the Race. Dignity of Individual. Share in Covenant depends on Birth. Cf. John 3:3. Divine selection is based on character. Note: Space devoted to Judah and Levi.

10-29 - David

Crowned, ch. 10-12. Transfers Ark, ch. 13-16. Desires and plans for Temple, amid victory, riches and honour, ch. 17-29.

II Chronicles

1-9 - Solomon

Builds and Dedicates Temple amid amazing Prosperity.

10-36 - Kings of Judah

Impiety and Disobedience result in fall of Jerusalem and Exile. History of Israel is ignored for "the Lord was not with Israel" (II Chron. 25:7). Also Israel had no Temple nor Levites. Five "great awakenings" in Judah; - under Asa, ch. 15; Jehoshaphat ch. 17; Joash, ch. 23-24; Hezekiah ch. 29-31; Josiah ch. 34-35. These are periods of peace and prosperity. Under the other kings there is increasing impiety until Captivity is inevitable (2 Chron. 36:16). Like 2 Kings 25:27-30, II Chronicles closes with ray of hope, Cyrus' Edict, ch. 36:22-23.

Warning! The teachings of Chronicles must be supplemented by the rest of the Scripture. (1) Piety does not always produce Prosperity; nor is Prosperity a sure sign of Goodness. See, Job in Old Testament; Crucifixion in New Testament; also 2 Tim. 3:12. (2) Worship in orderly manner is an Avenue to God, but may degenerate into empty formalism (Matt. 23:23). The author once recognizes that a right spirit is more important than ritual, 2 Chronicles 30:18-19.

FOR FURTHER STUDY: Compare variations in Chronicles with Samuel and Kings.

QUESTIONS ON I AND II CHRONICLES

1. Have you read I and II Chronicles?
2. Was it written before or after the Return from Exile?
3. What seems to be the writer's purpose?
4. Mention one Value and one Danger in this review of Israel's History.
5. Give reference or quote one verse that you found to be helpful.

EZRA - NEHEMIAH

THE BIRTH OF THE JEWISH CHURCH
(cf. page 13)

KEY WORD: "Return"

KEY VERSE: "That Thou mightest bring them again unto Thy Law, which if a man do, he shall live in it." Nehemiah 10:29

PURPOSE: To describe the Return of the Jews and Reorganization around the Temple, the Law, and Priesthood.

PERIOD COVERED: 106 yrs. From 1st Return 538 B. C. to Nehemiah's 2nd Visit 432 B. C.

TIME WRITTEN: 400-300 B. C. Neh. 12:22. "Jaddua" The High Priest 333 B. C. King Darius 338-331 B. C.

- OUTLINE -

1. 1st Return - Zerubbabel - Temple Rebuilt - 538-516 B. C. Ezra 1-6

2. 2nd Return - Ezra - Worship Reformed - 457 B. C. Ezra 7-10, cf. Neh. 8-10

3. Ist Visit - Nehemiah - Walls Rebuilt - 444 B. C. Neh. 1-12

4. 2nd Visit - Nehemiah - Morals Reformed - 432 B. C. Neh. 13

NOTES

"The Exile was the greatest step towards Christianity since the Exodus." This new ppirit is expressed in Psalm 131. Religious Development during Exile included (1) Complete cure of Idolatry; (2) Loss of Temple led to synagogues, also personal prayer, Daniel 6:10, fasting Zech. 8:19, Sabbath keeping Ezek. 20:20, Bible Reading Neh. 8:1; (3) The Individual replaces Nation as Unit, Ezek. 18:20; (4) Need for regeneration is stressed, Ezek. 36:26-27. (5) Clearer ideas of Immortality,

Daniel 12:2; (6) Missionary spirit develops, Isa. 42:1, 49:6. Ezra-Nehemiah form one book in Hebrew Bible (page 5, Par. 4); are compiled by same author as Chronicles. Chief Sources, the "Diaries" of Ezra and Nehemiah, giving us one of the most important and fascinating histories in Old Testament. Sermons of Haggai and Zechariah (Ezra 5:1) urging the rebuilding of the Temple are preserved in Old Testament. Malachi describes religious conditions prior to reforms of Ezra and Nehemiah.

CHAPTERS - Ezra

1-6 - 1st Return 538 B. C.

Cyrus' Edict, ch. 1. "The Lord's Anointed" (Isa. 45:1-5). Only a remnant responds (comparatively small). Zerubbabel is the last important leader of the royal line. Later the High Priest became both civil and religious leader. List of those who returned (cf. Nehemiah 7), ch. 2. Temple Altar restored, ch. 3:1-6. Restoration of Temple Begun, 537 B. C., ch. 3:7-13; Stopped by Samaritans, ch. 4:1-24. Read 2 Kings 17:26-33. Ezra 4:6-23 refers to attempt to build Walls before Nehemiah's Visit. Building of Temple Resumed 520 B. C., ch. 5. Haggai and Zechariah, (ch. 1-8) repay reading. Temple dedicated 516 B. C., ch. 6. Darius aids, ch. 6:8-10.

7-10 - 2nd Return with Ezra-450 B. C.

After 60 silent years first mention of "scribe", i. e. interpreter of Scripture. The Journey, ch. 7-8. Distance from Babylon 900 miles. Time for Journey 3½ months, ch. 9-10. Drastic Reform. Foreign wives

expelled, lest idolatry which caused downfall of nation be repeated. Book of Ruth a protest against these reforms.

CHAPTERS - Nehemiah

1-12 - 1st Mission 444 B. C.

Nehemiah's devotion, ch. 1. Commission, ch. 2. Construction of Walls, ch. 3. Opposition, ch. 4-6. Without: Samaritans, Ammonites, Asabians, Philistines. Within: rulers, priests, prophets, poverty, greed, pessimists. Completion, ch. 7, 11, 12. Completion in 52 days and Dedication of walls. Ezra resumes Religious Reformation, ch. 8-10. Public Reading of Law on Oct. 24, 444 B. C. This "completes the transformation of the Nation into a Church." Jews become "The People of the Law".

13 - Nehemiah's 2nd Visit 432 B. C.

Moral problems faced and solved include: 1st, Priestly indifference. 2nd, Neglect of tithes. 3rd, Sabbath desecration. 4th, mixed marriages. Less severe reform (verse 25) than Ezra's. Verse 28 explains Samaritan Temple on Mt. Gerizim (John 4:20) and origin of the Samaritan Pentateuch.

Purpose of this strict Legalism was to resist the attacks of pagan religions. The Jews were numerically small, politically dependent, economically impoverished, without king, or prophet, or worthy priest. The Law proved to be a "Jailer" to hold Jewish community together until Christ came. -

Galatians 3:24.

ESTHER

GOD'S ABIDING CARE AMID THE SHADOWS OF EXILE

KEY WORD: "Providence"

KEY VERSE: "He that keepeth Israel shall neither slumber nor sleep" Psalm 121:4

PURPOSE: To remind Jews-of-the-Dispersion that God still protects them, and to explain the origin of Feast of Purim.

PERIOD: Ahasuerus (Xerxes I) 485-465 B. C.

- OUTLINE -

1st Scene:	Within the Palace.	Esther's Call . . .	Ch. 1-2
2nd Scene:	Outside the Palace.	Haman's Plot	Ch. 3
3rd Scene:	Within the Palace.	Esther's Courage . .	Ch. 4-6
4th Scene:	Outside the Palace.	Haman's Fall . .	Ch. 7:1-9:16
Epilogue:	The Feast of Purim. (or Lots) . . .		Ch. 9:17-10:3

VALUE OF ESTHER: There is no mention of God, the Temple, the Law, or Prayer. Yet shows: (1) The workings of Providence ch. 4:14. (2) Loyalty to Race above self-preservation ch.4:16. (3) Unity of Jews outside Palestine, ch. 3:8. (4) Sacredness of opportunity, ch.4:14.

LIMITATIONS: "Love your kindred, hate your enemy." cf. Matt. 5:43. Esther is no Madonna. No character in the book is wholly noble.

We long for Thee, O Christ,
More than they that watch for the morning!

CHRONOLOGY OF THE JEWS FROM 586 B. C. - 70 A. D.

BABYLONIAN PERIOD 612 - 539 B. C.

586	EZEKIEL 592-570 OBADIAH 580 DANIEL 605-538	

PERSIAN PERIOD 539-331 B. C.

539		Cyrus captures Babylon.
538	Zerubbabel and Joshua	1st Return to Jerusalem.
520	HAGGAI 520	Work on Temple resumed.
516	ZECHARIAH 520-518	Temple dedicated (516).
485-465		Esther & Ahasuerus (Xerxes I)
	MALACHI 460	
457	Ezra	2nd Return to Jerusalem.
444	Nehemiah	1st Visit. Walls rebuilt. Law read.
	JOEL 400	

GREEK PERIOD 333 -63

333 Battle of Issus. Alexander the Great defeats Darius the Persian.

Greek language, customs, culture, philosophy and religion diffused throughout the world.

250		O. T. translated into Greek LXX.
175-163	Antiochus Epiphanes rules Palestine. Attempts to destroy Jews religion, June 168. (See Book of Daniel.)	
167-142		Maccabean Revolt. I and II Maccabees.
165 (Dec.)	Origin of "Feasts of Lights"	Temple rededicated (John 10:22).

142-63 Rise of Pharisees and Sadducees.
Independent Jewish State under High Priest-Kings.

ROMAN PERIOD 63 B. C. - 70 A. D.

63 Pompey takes Jerusalem.

Roman Roads, Government, Order and "Peace" throughout the world.

37-34 B. C. - Herod the Great — Temple rebuilt, (John 2:20).

5 B. C. - BIRTH OF JESUS - THE FULLNESS OF TIME

66 A. D. Zealots declare War vs. Rome.

70 A. D. Temple and Jerusalem destroyed.

QUESTIONS ON EZRA, NEHEMIAH AND ESTHER.

1. Have you read Ezra, Nehemiah and Esther?
2. Name two lines of Religious Development during the Exile.
3. What mixed race offered to help, and when refused, opposed the Rebuilding of the Temple? (See Ezra 4:1-5 and notes.)
4. What was the great work of Nehemiah? Name one difficulty he faced.
5. What did devotion to the Law of Moses do for the Jewish Community in the midst of pagan surroundings? (See notes last paragraph, p.49)

JOB

WHY DO THE RIGHTEOUS SUFFER?

KEY WORD: "Why?"

KEY VERSE: "Doth Job fear God for naught?" (Job 1:9)

PURPOSE: To refute doctrine that <u>all</u> suffering implies sin in the sufferer and to suggest other explanations for affliction.

TIME WRITTEN: Perhaps during or after the Exile. (cf.12:17-25)

- OUTLINE -

1. PROLOGUE - The Hidden Cause . . . . . Chapters 1 - 2
2. DIALOGUE - The Heated Controversy . . . Chapters 3 - 37
3. THEOPHANY- The Heavenly Challenge . Chapters 38 - 42:6
4. EPILOGUE - The Happy Conclusion . . Chapters 42:7-17

<u>NOTES</u>

The book of JOB has been called the "greatest masterpiece of the human mind" (Victor Hugo). The problem discussed matches in importance the grandeur of the poetry. The Hebrews held to the simple doctrine that because Sin produces Suffering, therefore, all Suffering implied Sin. As experience and observation widened they found that many wicked people prospered; and often the righteous suffered. These stubborn facts are faced in Psalm 37, 49 and 73; Jer. 12; Hab. 1:13f; Mal. 3:14f; Eccl. 8:10f. Cf. Luke 13:1-5; John 9:2. JOB offers four answers to the problem: (1) Job's friends, - "Suffering implies Sin". (2) Elihu, - "Suffering is Educative". (3) Prologue, - "Suffering is a test of Character". (4) Jehovah, - "Man cannot understand, he must trust God". Isaiah 53 adds, "Suffering may be voluntarily endured for others". The New Testament adds (1) God is our Father, who suffers with us, (2) Example

of Christ's innocent suffering, (3) Character, not happiness is the highest goal. (4) Clearer ideas of Immortality, (5) Deeper conception of the nature of Sin. (6) "We are members one of another".

CHAPTERS

1-2 - Prologue

Job is stripped of all he has, to discover what he is. Loses wealth, children, health, wife's support, friends' sympathy and God's favor. Remember: Neither Job nor his friends know of Satan's insinuation and God's permission to afflict him.

3 - Job's cry of anguish expressing passionate longing for Death.

4-14 - 1st Round of Debate

Friends appeal to Job's intellect, stressing Character of God. Eliphaz, "God is godd", ch. 4-5. Job challenges them to name his sin, ch. 6-7. Godwill miss him after death. Bildad, "God is just", ch. 8. Job, "God is Irresistable and Irresponsible", ch. 9-10. Zophar, "God is Wise", ch. 11. Job, God is Might, not Justice, ch. 12-14. They have forged lies. Expresses momentary wish for return to life after death.

15-21 - 2nd Round

Friends appeal to Job's Conscience, stressing Fate of the Wicked. Eliphaz, "Wicked live a troubled life", ch. 15. Job, in loneliness, pleads for vindication after death, ch. 16-17. Bildad, "Misery of the Wicked", ch. 18. Job, in despair, appeals to posterity, then

leaps to assurance that his Vindicator now lives, and after death fellowship with God will be renewed, ch. 19. Zophar, "Wickedness brings its own Retribution", ch. 20. Job, they have distorted the facts of life for the wicked live happily, and die peacefully, ch. 21.

22-27 - 3rd Round

Eliphaz enumerates Job's sins, ch. 22. Job, God is unapproachable, ch. 23-24. World is filled with injustice. Bildad, lamely restates (a) God's greatness and (b) Man's imperfections, ch. 25. Job praises God's greatness, ch. 26. Zophar fails to speak, Job reaffirms his integrity and warns his friends of their fate for speaking falsehoods, ch. 27.

28 - Interlude

Hymn on "Widdom" which is to understand the government of Nature and History. Only God has this wisdom. Religion is man's Wisdom.

29-31 - Job contrasts his former Happiness and Present Wretchedness. Ode of Clearance.

32-37 - Elihu interrupts. He must speak ch. 32. God deals with men in many ways, ch. 33. Injustice is inconsistent with the idea of God, Ch. 34. Goddness is profitable, ch. 35. Affliction is for warning and discipline, ch. 36. Let Hob magnify God's greatness, ch. 37.

38-41 - Theophany

God reveals Job's ignorance of Creation and Natural

phenomena and the divine Care of Living Creatures, ch. 38-39. Job confesses his insignificance, ch. 40:1-5. God challenges Job to take His place, ch. 40:6-41:34. Subdue even the Hippopotamus or Crocodile! Job Retracts his presumptuous speeches, ch. 42:1-6. He has not found an answer to his problem, but does win a new trust in God. He knows that God is good, even though good men may suffer. To know God is better than to know "Why?"

42:7-17 - Epilogue

The Trial over, Job is restored, with deeper faith and broader sympathies, ch. 42:10. Job is referred to as a well known person in Ezekiel 14:14, 16, 20.

QUESTIONS ON THE BOOK OF JOB

1. Have you read the Book of Job?
2. What is the problem with which the Book deals?
3. What explanation of suffering is offered in the Prologue? (ch. 1-2)
4. Does God Explain the cause of suffering when He speaks? (ch. 38-41)
5. Give reference or quote one passage whose beauty has impressed you.

God has given us on whole book to show that when a man suffers, God's wrath is not necessarily the true motive. Suffering may be a mark of favor. "God trusts his saints with troubles to see how nobly they can use them."

ELIPHAZ: Old, dignified, gentle, eloquent. Appeals to visions and revelations.

BILDAD: Blunt, and inconsiderate. Appeals to tradition and wisdom of ancients.

ZOPHAR: Narrow and intolerant. Appeals to experience and common sense.

The "rungs" in Job's ladder of Faith:

(1) God will miss him after he is destroyed. (7:21)

(2) Expresses longing for Return to Life after Death.(14:13-15)

(3) Prayer for vindication after death. (16:18-17:3)

(4) Assurance that (a) His Vindicator now lives in heaven and (b) After Death, Job will "see God" in renewed fellowship. (19:25-27).

Job is forced to the conclusion that this world is but one act in the drama of life.

PSALMS

ISRAEL'S TREASURY OF PRAISE AND PRAYER FOR PUBLIC AND PRIVATE USE

KEY WORD: "Worship"

KEY VERSE: "Come and hear, all ye that fear God
And I will declare what he hath done for my soul."
(66:16)

PURPOSE: To express and strengthen the devotional life of Israel.

PERIOD COVERED: Approximately 1000 years Moses (Ps. 90) - Nehemiah (Ps. 123 and 147)

- OUTLINE -

1.	Personal Psalms - Book I . . .	1- 41	"Of David"
2.	Patriotic Psalms - Book II . .	42 - 72	"Of Asaph and
	Book III . .	73 - 89	"Sons of Korah"
3.	Public Worship - Book IV . . .	90 -106	composed of
	Book V . . .	107-150	small anonymous groups

NOTES

1. The name "Psalm" is derived from Greek "psalmos" a song with instrumental accompaniment. The Book was compiled as the Hymnal for the rebuilt Temple. PSALMS express the inspired response of human heart to God's self-revelation. Back of every Psalm is something God is, or something He has done. Hence the book is "a miniature Bible". It is quoted in New Testament 146 times. Only Old Testament book bound with New Testament. Preciousness due to (1) Writer's moral earnestness, (2) Songs express personal experience, (3) They cover whole range of life, (4) Every experience begins and ends with God. PSALMS kept alive the spiritual religion of the prophets after prophecy ceased and formalism developed (400 B. C. - 30 A. D.) In PSALMS we find "words for our inmost thoughts, songs for

our joys, pleadings for our shame, language for our prayers, utterance for our sorrows".

2. HEBREW POETRY: Depends neither upon rhyme nor meter, hence, is simple and natural and is easy to translate. Rhythm secured in each line by emphatic words; in each verse by Parallelism of thought. Parallelism may be: (1) Synonymous as Psalm 1:2, 2:3, 3:1, 6:1, 8:4 (lines express same thought). (2) Antithetic as Psalm 1:6, 18:27, 21:7, 20:8 (expressing contrasting thoughts). (3) Constructive as Psalm 2:6, 3:2, 4:8, 23:1, 27:10 (2nd line completes 1st).

3. DIVISIONS: Five Books like Pentateuch. Divided before LXX made. Each Book closes with doxology; 41:13, 72:18-20, 89:52, 106:48, and Psalm 150 for whole volume. Psalms 1 and 2 form Preface. Book I, earliest collection "of David". Book II and III three groups combined; - "Sons of Korah" (42-50, "Asaph" (73-83), "David" (51-65). Book IV and V, small anonymous groups combined; God the King, (93-100); Thanksgiving (105-107); Hallelujah (109-118) (146-150); Pilgrim Songs (120-134). cf. growth of Gospel Hymns, Nos.1-6.

4. TITLES of Psalms are ancient, interesting editorial notes. (1) Some describe Character of poem. "Maschil" teaching poem. "Michtam", fine gold (/). "Shiggaion", rhapsody. (2) Some are Musical notes: "Selah", an interlude; "Nigineth", stringed music; Nehileth, for flutes; Alamoth, soprano; Sheminith, bass; Gittith, Shoshannim, etc., appropriate tune. (3) Some suggest Use in Worship: 120-134 sung by pilgrims going up to festivals (cf. Psalm 42:4). Other Worship, - 30, 38, 60, 70, 92. (4) Some indicate Authorship and Occasion. Ancient but not original.

5. IMPRECATORY PSALMS: (35, 58, 59, 69, 83, 109. 137). Remember (a) These areMen's words to God; (b) therefore under law of retaliation (Mt. 5:43). (c) The punishment left to God; (d) They had no ideal of final Judgment; (e) Generally identify Sin and Sinner; (f) Indignation is for a Cause (not personal); (g) They aremoved by a passion for justice.

6. MESSIANIC PSALMS: Inspired many, preparing them for Christ. (cf. Luke 2:38). (1) The King. 2, 18, 20, 21, 35, 61, 72, 89, 110, 132. (2) Suffering Saviour. 22, 35, 41, 55, 69, 109, (3) Son of Man, 8, 16, 40. (4) Divine Deliverer: 50, 68 96, 97, 98, (5) HisUniversal Kingdom. 45. 67, 72, 87, 93, 95-100.

7. RELIGION OF PSALMS: Here is the noblest expression of Old Testament religion. Emphasizing (1) The reality of God. (2) The certainity of Communion with Him. (3) A spiritual Worship. (4) High morals. (5) Right social relationships. (6) Constant optimism. (7) Expressing a hope of Immortality, 90:1, 16:10, 17:15, 48:14, 49:15, 73:24.

QUESTIONS ON PSALMS

1. Have you read the Book Psalms?
2. Approximately how many years does the Book cover?
3. Can you name a mood or experience not reflected in Psalms?
4. Name a favorite Psalm of yours (omitting the 23rd psalm).
5. Give one example of Parallelism in Hebrew Poetry.
   Is it synonymous, Antithetic, or Constructive?

PROVERBS

A GUIDE TO HAPPINESS IN EVERYDAY LIVING

KEY WORD: "Wisdom"

KEY VERSE: "The fear of the Lord (i. e. reverent obedience) is the beginning of wisdom." (Proverbs 1:7; 9:10; 15:33)

PURPOSE: To instruct the inexperienced (1:4), to educate the intelligent (1:5), and to show that religion and common-sense coincide.

- OUTLINE -

1. Introduction: The Value of Wisdom. . . . . 1 -9

2. First Collection: (Two line proverbs of common-sense)- 10:1-22:16

3. Saying of the Wise: (Longer maxims addressed to a pupil) 22:17-24:34

4. Second Collection: (More common-sense, edited by Hezekiah) 25 -29

5. Appendix: (Three short discourses) . . . . . 30 - 31

NOTES

In Psalms we see the saint upon his knees in prayer; in Proverbs we find him upon his feet engaged in the practical affairs of daily life. The book discusses personal, domestic, agricultural, urban, commercial, political and military affairs. Psalms emphasizes Worship; Proverbs, - Wisdom. "Wisdom is the application to daily conduct of divine ideals. This alone will lead to happiness and success. "In the framework of His Universe, God has placed lines of guidance upon which man's life is intended to roll smoothly forward, man's wisdom is to discover and follow these lines." Hence, Proverbs appeals to observation, experience and common-sense; is concerned mainly with consequences of conduct. The book makes no appeal to re-

velation or Scripture. Contains no mention of Israel, the Covenant, Temple, Priest, Prophet or Messiah. Is cosmopolitan in spirit. "The Wise" were graduates of school of experience and the teachers of youth in Israel. They formed a definite and honored class (2 Samuel 14:2; 20:16; Jer. 18:18; Job 15:18 Isaiah 29:14; Proverbs 22:17), perhaps received pay (Proverbs 17:16). They taught (1) principles of divine government, (2) rules for practical living, (3) suggested solutions to life's problems. Proverbs 1:2-6 outlines a program of instruction. They counselled parents (22:6 etc.) and rulers (24:6 etc). Solomon was the model wise man, (I Kings 4:30-34), hence all Proverbs attributed to him, (as Psalms to David, Laws to Moses, and Dictionary to Webster). Proverbs ought to be widely read for nowhere is sound wisdom more pointedly expressed. Lack of logical arrangement has led to neglect, may be improved by classification, - as suggested below: -

VALUE OF AN EDUCATION: 1:8-9; 4:10-12; 13:14,15; 16:16,22,23; 21:20,22; 24:14.

BENEFITS OF PARENTS TO CHILDREN: 13:22, 17:6; 20:7.

BENEFITS OF CHILDREN TO PARENTS: 10:1; 15:20; 17:21,25; 19:26; 20:20; 23:22;24,25; 28:24; 30:17.

WIFE TO HUSBAND: 12:4; 18:22; 19:13-14; 21:19; 25:24; 27:15-16; 31:10-31 (an alphabetic poem on "The Ideal Wife". Fidelity of Husband 5:15-20)

MASTER AND SERVANT: 17:2; 30:10.

FRIENDSHIP: 17:17; 18:24; 22:24-25.

CHARITY: 14:31; 21:13; 22:9; 28:27; 29:7.

CAUSES OF POVERTY: Intemperance 23:20-21; Companions 28:19;

Oppression 22:16; Stupidity 13:18; Laziness 6:6-11; 24:30-34 but may be honest 19:1,22.

DISADVANTAGES OF POVERTY: 10:15; 14:20; 18:23; 19:4,7; 31:8.

DISADVANTAGES OF WEALTH: 15:27; 23:4-5; 28:11,20; 31:8.

SOURCES OF WEALTH: Violence 11:16; Inheritance 19:14; Labor 10:4; 13:11; God 10:22.

DANGER OF SURETYSHIP: 6:1-5; 11:15; 17:18; 20:16; 22:26-27.

TEMPERANCE: In Sleep 21:13; Eating 25:16; 27:7; Drinking 20:1; 21:17; 23:29-35; Speech 13:3; 15:23; 17:27-28; 29:20; Temper 14:17; 19:11;

SEXUAL PURITY: 5:1 -14; 6:20-7;27; 4:23; 22:11, 14; 23:26-28; 29:3; 31:3.

DUTIES TO ANIMALS: 12:10.

DUTIES TO OTHERS: Justice 21:3,15; Generosity 3:28; Courage 24:10-12; Constancy 17:17; Sympathy 25:20.

DUTIES TO ENEMIES: 24:29; 25:21-22.

DUTIES TO GOD: Trust 3:5.6; 16:20; Reverence 1:7; 9:10; 14:2; Honor 3:9-10; Submission 3:11-12; (cf. Hebrew 12:5-6) 19:3.

REWARDS: (Never wealth, but "durable riches" and righteousness 8:18, 16:8. Honor and life 22:4; Reputation 22:1. Wisdom 4:7. Godd conscience 19:17.

"ONE GREATER THAN SOLOMON" (Matt. 12:42) Jesus was familiar with Proverbs. Compare Proverbs 30:4, -John 3:13; Proverbs 4:23, - Matt. 15:18 and 12:34; Proverbs 21:11, - Matt. 7:16; Proverbs 18:21, -Matt. 12:36; Proverbs 24:29, -Matt. 7:12; Proverbs 25:21-22, -Matt. 5:44. The germ of six of The Beatitudes is found in Proverbs. Jesus Himself the Incarnation of "True Wisdom". Proverbs 8:22,31; John 1:1-4; Col. 1:15-18.

ECCLESIASTES

IS LIFE WORTH LIVING?
(Apart from revealed religion.)

KEY PHRASE: "Under the sun" (28 x)

KEY VERSE: "Vanity of vanities, all is vanity." (39 x) (1:2, 12:8)

PURPOSE: An attempt to find the value of Life, from experience alone.

DATE: Post-exile. (cf. language, spirit and historical references.)

- OUTLINE -

1. Problem Discovered - The Riddle of Nature 1:1-11
2. Problem Discussed - The Riddle of Life 1:12-8:17
3. Problem Dismissed - The Riddle of God 9:1-11:8
4. Solution Disclosed - Fear - Obey, Rejoice. . .11:9-12:14

NOTES

Proverbs deals with conduct, ECCLESIASTES with the creed back of conduct. What one believes determines his behavior. Ecclesiastes (Heb. -Koheleth) is a speaker in an assembly. The "Debater" or "Teacher" who writes under guise of Solomon giving such advice as Solomon might have given had he lived in the writer's day. Name "Jehovah" never occurs. God is remote and inscrutable. The Author's Quest for Life's Meaning reveals Futility of Learning, ch. 1:12-18; Pleasure, ch. 2:1-11; Labor, ch. 2:12-4:16; Formal Religion, ch. 5:1-7; Wealth, ch. 5:9-6:12; Fame, ch. 7:1-8:17. The lack of order indicates confusion of times and^of the man's own thoughts. Problem Dismissed, ch. 9:1-11:8, - at any rate it is good to be alive ch. 9:4, though Luck affects all, ch. 9:11, therefore enjoy

the present, ch. 9:7, be earnest, ch.9:10, and generous, ch. 11:2. His final Answer, ch. 11:9-12:14; "Put into the first of life things needed at its close." Reverence and Obedience, ch, 12:13 bring True Joy, ch. 11:9. The value of Ecclesiastes is mainly negative. Shows the Futility of Life without God's self-revelation. Also the need for a Redeemer. Jesus answered Koheleth's question in John 17:3. Also Paul in 2 Timothy 1:10. The Author, an old man, lonely (4:8) unhappily married (7:26-28), wealthy and influential.

THE SONG OF SONGS

THE LOYALTY OF PLIGHTED LOVE

KEY WORD: "Lovers"

KEY VERSE: "Love never faileth"

Purpose: To glorify the permanence of true love. (6:3, 2:16, 7:10)

NOTES

SONG OF SONGS means "The Loveliest Song". A dramatic poem based on I Kings 1:1-4. THE STORY: A girl of Shunem is engaged to a shepherd. Her brothers, to separate the lovers, place her in charge of their vineyards. Here Solomon's retinue surprise her and place her in his harem. Five times he seeks to win her love only to be repulsed. Finally she returns home to be given in marriage to her lover. The Climax - 8:6-7. The Poem is divided into 5 parts by the refrain (2:7, 3:5, 5:8, 8:4) declaring true love must be spontaneous. Characters: The Maiden; Solomon; Shepherd; Brothers; Chorus of Women, of Citizen, of Friends.

PART I

CHAPTERS

1:2-2:7 - Scene1, ch. 1:2-8. Chorus, ch. 1:2-4; Maiden, ch. 1:5-7; Chorus, ch. 1:8. Scene 2 - Solomon, ch. 1:9-11; Maiden (aside), ch. 1:12-14; Solomon, ch. 1:15; Maiden, ch. 1:16-2:1; Solomon, ch. 2:2; Maiden, ch. 2:3-7.

PART II

2:8-3:5 - Scene 1, ch. 2:8-17. Maiden in reminiscence, describes a visit from her Lover. Scene 2, ch. 3:1-5.

Maiden's dream. Lover lost, and found.

PART III

3:6-5:8 - Scene 1 Solomon approaches, ch. 3:6-11. 1st Citizen, ch. 3:6; 2nd Citizen, ch. 3:7-8; 3rd Citizen, ch. 3:9-11. Scene 2, ch. 4:1-7, Solomon, ch. 4:1-5:7; Maiden, ch. 4:6. Scene 3, ch. 4:8-5:1 Maiden and Lover in ideal interview; Lover, ch. 4:8-15 Maiden, ch. 4:16, Lover, ch. 5:1. Scene 4, ch.5:2-8 Maiden's 2nd dream, Lover lost byt not found again.

PART IV

5:9-8:4 - Scene 1, A Dialogue. Chorus, ch. 5:9; Maiden, ch. 5:10-16; Chorus, ch. 6:1; Maiden, ch. 6:23. Scene 2 ch. 6:4-13. Solomon promises her first place in harem, ch. 6:4-9; Chorus, ch. 6:10; Maiden, ch.6:11-12; Chorus, ch. 6:13a,b; Maiden, ch. 6:13c; Chorus, ch. 6:13d. Scene 3, ch. 7:1-9. Solomon's fifth wooing, ch. 7:1-9a; Maiden, ch. 7:9b-10. Scene 4, ch. 7:11-8:4; Maiden expresses longing for her Lover.

PART V

8:5-14 - Friends, ch. 8:5a; Maiden. ch. 8:5b-7; Brothers, ch. 8:8-9, Maiden, ch. 8:10-12; Lover, ch. 8:13. Maiden sings, ch. 8:14, (cf. 2:17).

QUESTIONS ON

PROVERBS, ECCLESIASTES, SONG OF SONGS

1. Have you read Proverbs, Ecclesiastes, and Song of Songs?
2. Name four subjects discussed in Proverbs.
3. Quote one Proverb that you found attractive.
4. What question is discussed in Ecclesiastes? How did Jesus answer it?
5. What is the purpose of the Song of Songs?

CLIMAX AND MESSAGE OF "THE SONG OF SONGS"

Set me as seal upon thy heart
  Wear me as a signet upon thy hand.
For Love is strong as Death,
  True Love, unyielding as the Grave.
Its flashes burn like fire,
  A very flame of the Eternal.
Many waters cannot quench Love,
  Neither can the floods drown it.
If a man offered all his riches for Love
  He would be utterly scorned.
(Song of Songs 8:6-7)

SOME LIMITATIONS OF PROVERBS: No doctrine of regeneration; no appeal to the love of God; slight reference to immortality; no missionary outlook, though preparing for it, (Proverbs 27:19).

ISAIAH

THROUGH THE FIRES OF DISASTER INTO A GLORIOUS DESTINY.

KEY WORD: "Faith" (cf. 7:9, 28:16, etc.)

KEY VERSE: "I saw the Lord sitting upon a throne, high and lifted up" (6:1)

PERIOD COVERED: 744-701 B. C. (See Chronological Table, Page 38)

PURPOSE: To prepare a faithful few for the fall of David's Kingdom, and to encourage them with hope of the Divine Kingdom to follow.

- OUTLINE -

1. Part I - BOOK OF JUDGMENT . . . . . 1 - 35

   "Through faith, a Remnant will survive the nation's fall."

2. Historical Section, Assyria ushered out, Babylon ushered in . . . 36 - 39

3. Part II - BOOK OF REDEMPTION. . . . . 40 - 66

   "Through suffering, the Remnant redeems Israel and the Gentiles. "

NOTES

The Prophets were God's spokesmen (cf. Ezekiel 7:1). They stood in God's counsel (Jeremiah 23:22). Their mission: To declare to nation its sin (Micah 3:8), and develop its faith. Prediction is secondary to moral quality (Deuteronomy 13:15). The prophets were men "of their times, above their times, and hence, for all time. As a group they are unique in the world's history. ISAIAH, the Greatest of the prophets: - Superior in statesmanship, assurance, national service, religious fervor, Messianic prophecies, brilliant imagination, oratory, poetry. Noblest in thought and expression. This book is quoted in New Testamen 62 times. "When we use the word "Prophet"

we think of Isaiah". His <u>personal history</u>: He was of noble parentage, born about 765; his wife was a prophetess. They had two sons. He was the first prophet to Judah; Micah was a younger contemtorary; Perhaps Isaiah was slain by Manasseh(?) (Hebrew 11:37). The <u>political conditions</u>: Isaiah lives through three crisis, (1) Syria and Israel join vs. Judah, 735. (2) Fall of Samaria, 721. (3) Deliverance of Jerusalem from Assyria, 701. The <u>social conditions</u>: A period of wealth and corruption, luxury, oppression, drunkenness, idolatry, insincere worship, spiritual dullness. The priests were mercenary, the women vain. Isaiah's <u>principal ideas</u>: (1) God: who is Exalted in Majesty, Holy in Character, Active in History,(ch.6). (2) A <u>remnant</u>: Judah must suffer for sins, but a faithful few will be preserved. (3) <u>Assyria</u>: God's scourge, but too wicked to endure or take Jerusalem, the city where God has set His Name. (4) <u>Spiritual</u> forces are supreme. Faith is the condition of Strength and Salvation. (5) <u>Suffering</u>: Thru suffering of the faithful the nation will be restored, and Gentiles enlightened. (6) <u>Future</u>: Bright with Hope of Divine King and a Universal Kingdom.

<u>CHAPTERS</u>: <u>PART I - BOOK OF JUDGMENT 1 - 35</u>

1-12 - Judgement of Judah imminent. Introduction - The Great Arraignment, ch. 1. Ideal Jerusalem and the Real, ch. 2-5. Isaiah's Call, ch. 6. Immanuel (crisis of 735), ch. 7-11. Epilogue, ch. 12.

13-23 - Judgement on other nations. (Same moral standards and same divine pity as for Judah)

24-27 - Judgment on world issuing in happy restoration of God's people.

28-35 - Judgment on Judah, for joining Egypt vs. Assyria (crisis, 701).

36-39 - (cf. 2 Kings 18-20) Historical transition from Assyria to Babydon. The Messiah is the King: 2:2-4; 7:14-17; (cf. 8:8-10); 9:1-7; 11:1-11; 32:1-8. Israel saved by Faith: 7:4-9; 8:17; 26:3; 28:16; 30:15; 31:1-6.

PART II - BOOK OF GLORY: 40-66

Scene shifts: - Jerusalem is in ruins, Temple has been destroyed. People are in exile, Babylon, the foe, Cyrus the rising, king, return is imminent. The Messiah is the Servant of the Lord.

40-48 - Assurance of Physical Deliverance and of the Return to Jerusalem. Cyrus the agent.

49-59 - Method of Spiritual Deliverance Agent, the Servant of the Lord who willingly suffers.

60-66 - The Glorious Issue of Deliverance: "New heavens and a new earth".

THE SERVANT OF THE LORD: 1st. The Nation in Exile. Assurance of their election and success, ch. 41-8-14. Mission and Method, ch. 42:1-8. Their Present Unfitness, ch. 42:18-25. Divine Help, ch. 43:1-13, 44:1-8, 44:21-23. 2nd. The Faithful Few: they restore the Nation, ch. 49:1-12. Their suffering in God's Service, ch. 50:4-10. 3rd. An Individual: Ultimate Victory through Vicarious Suffering, ch. 52:13-53:12. Mission of Spiritual Comfort and Restoration, ch. 61:1-11. FULFILLED IN CHRIST: Luke 4:18-21; Matt. 8:17, 12:17; Mark 15:28; John 12:38; Acts 8:32-35; etc. Fulfilled in Mission of Church, Hohn 20:21. "As - -So."

QUESTIONS ON THE BOOK OF ISAIAH

1. Have you read the Book of Isaiah?

2. Mention one political crisis during his career.

3. State briefly Isaiah's idea of God. (See notes and ch.6)

4. How does the Background of Part II (ch. 40-66) differ from that of Part I (ch. 1-35)?

5. In whom were "The Servant of the Lord" passages fulfilled?

JEREMIAH

A HUMBLE HEART IS GOD'S TRUE TEMPLE

KEY WORD: "Heart" (60 times) (cf. 24:7; 29:13)

KEY VERSE: "In their hearts, I will write my law." (31:33)

PERIOD COVERED: From 626 B. C. until after the Fall of Jerusalem 586 B. C.

PURPOSE: To plead with Judah to return to God and to preach an inward religion that could survive the loss of City and Temple.

- OUTLINE -

1. JEREMIAH'S WORDS Concerning Jerusalem. . . . . .1 - 33
2. JEREMIAH'S LIFE in Jerusalem. . . . . .34 - 45
3. JEREMIAH'S WORDS Concerning the nations . . . . . .46 - 51
4. JEREMIAH'S WORDS Concerning Jerusalem Fulfilled . .52

NOTES

Amos, Hosea, and Isaiah stressed (respectively) Justice, Kindness, Faith, (cf. Micah 6:8). It is Jeremiah's mission to root these truths in the individual heart. He prepares "The Remnant" for loss of City and Temple, hence marks transition from national religion to personal religion. Because of his work, the Exile became a means of grace (cf. ch. 29). The book of Jeremiah is as much a story of his personal faith as of his preaching. More "human interest" in his preaching than in all other prophets. His habit of revealing his thoughts makes him the Paul of the Old Testament. He is quoted in the New Testament 8 times. THE MAN: OF priestly family of Anathoth (3 miles N. E. of Jerusalem) (cf. I Kings 2:26). Young when called (1:6); Unmarried (16:1); Lonely, persecuted, unheeded (15:10). As an old man is taken to Egypt under protest (43:6). Perhaps stoned to death there

(Hebrew 11:27). THE TIMES: (See page 38a) Between Isaiah's promise of Jerusalem's safety and Jeremiah's predictions of its fall, come two wicked kings, - Manasseh (55 years), Amon (2 years). Josiah's (639-608) reforms only postponed the impending Judgemnt. Josiah is slain by Egyptians, Jehoahaz his sucessor is (3 month) deposed by Egypt. Jehoiakin (11 years) is cruel, selfish, profane. (22:13-19; 26:23; 36:22). Jehoiachin (3 months) is dpported by Babylon with best people (Jeremiah 24). Zedekiah (11 years) is well-meaning, weak, cowardly (38:5). The world is in turmoil, Scythian Invasion (625), Nineveh fell (612) to Babylon. Egypt conquered also (605). JEREMIAH'S MESSAGE is same as his predecessors "Repent for Disaster at hand". But Sin to him is more inward, consisting of Deceit (9:3), Skepticism (5:12), Pride (18:13), Stubbornness (7:24). Judah's Epitaph (7:28). Religion is to know God (9:24) by Faith(17:7), and therefore needs no Temple (7:4); Ark (3:16); Law Tables (31:32); Circumcision (4:4, 9:26); Sacrifices (7:21-23). RETURN FROM EXILE: (16:14; 25:11 29:10). Spiritual religion stressed (3:15; 24:7; 29:13). THE NEW COVENANT: (31:33; 32:39; 33:8). Individual Responsibility (31:29). The King (23:5-6; 30:21). His Capitol: (33:16). Baruch, Jeremiah's secretary, biographer, friend (36:4; 43:6). Jeremiah's Cross: - God is indispensible (2:13), his nation beloved, (4:19; 9:1). Yet his divine message is one of doom. God's seeming harshness (12:5; 15:19) made him press closer to God's Heart. His thoughts become a dialogue with God, (cf. Chs. 15-16) his great Companion (23:23).

CHAPTERS: Call, ch. 1. First Sermon, ch. 2-6. Temple Doomed, ch. 7-10 and 26) Covenant Sermons when Law-Book was found in 621, ch. 11-12. See II Kings 22-23. Two Parables, ch. 13. The Drought, ch. 14-17. Potter-Parables, followed by Persecution, ch. 18-20. The Siege of Jerusalem pictured, ch.21:1-10. On Rulers, - Good Bad, ch. 21:11-23:8. False Prophets, ch.23: 9-40. Figs, - Good and Bad, ch. 24. Babylon's conquests are certain, ch. 25, 36, 45. Against False Prophets, ch. 27-29. A Future and a Hope, ch. 30-33. Personal glimpses during siege of Jerusalem, ch. 34-39. Personal glimpses after Fall, ch. 46-51. Doom and Hope for the Nations cf. 25:13. Historical Appendix, ch. 52. cf. 2 Kings 24-25.

JEREMIAH is nearest Jesus in (1) Compassion, (2) Attitude to Ritual, (Mark 7:15), (3) Attitude toward the Temple (Mark 13:2) (4) Stress laid on Inward Religion (John 4:24). The New Covenant has been inaugurated by Jesus, Luke 22:20, Hebrew 8:8, 10:16.

QUESTIONS ON JEREMIAH

1. Have you read Jeremiah?
2. What tragic event in Judah's History did Jeremiah witness?
3. Which did Jeremiah stress most, - National Religion, Ritual Religion, or Inward Personal Religion?
4. How did this emphasis help to preserve the True Religion in Exile?
5. What prophecy of Jeremiah's did Jesus use in instituting The Lord's Supper?

LAMENTATIONS

KEY WORD: "Tears"

KEY VERSE: "Though He cause grief, yet will He have compassion." (3:32)

DATE: Composed soon after fall of Jerusalem, 586 B. C.

PURPOSE: To express the grief of Jews at the ruin of their beloved city, and to confess the sin that caused its fall.

AUTHOR: Unknown. LXX says Jeremiah. Compare 2 Chronicles 35:25.

NOTES

LAMENTATIONS consists of five complete elegies (or lamentations), each occupying one chapter. All refer to destruction of Jerusalem. First four poems are alphabetic. (Hebrew alphabet has 22 letters). Note the sobbing or "Limping" meter a long clause, followed by short. (3:2 beats)

"All her gates are desolate - Her priests sigh:
Her virgins are afflicted - bitter is she!" (1:4)

Other examples: 2 Samuel 1:17-27; 3:34; Psalm 126; Micah 2:4; Isaiah 14:4-21; Jeremiah 9:17-21; Ezekiel 19:10-14; 26:17-18; 28:12; Amos 5:2-3.

Opening words in each poem gives the theme.

CHAPTERS

1- The Desolate City.

2 - The Cause, -Judgment for Sin

3 - The Effect, -Penitence (66 verses, three for each Hebrew letter)

4 - A Contrast, - Past and Present

5 - A Prayer, - "Renew our days" (Not alphabetic, but instead 44 Hebrew words end in "u" sound)

Consider: (1) Writer's love for city, (2) Sympathy with those who suffer, (3) Confidence in God's Love, ch. 3:22, (4) Assurance that affliction brings good, ch. 3:24-27. Compare Jesus' tears over Jerusalem, Luke 19:41. Lamentations is one of the Five Rolls (see page 5). Read annually by devout Jews on anniversary of Jerusalem's Capture. (9th of Ab (July-August). Zechariah 7:5. Still chanted every Sabbath at Wailing Wall in Jerusalem. The picture "Hope" (by G. F. Watts) is based on Lamentations 3:19-21.

EZEKIEL

GOD WILL RESTORE ISRAEL TO VINDICATE HIS GLORIOUS MAJESTY

KEY WORD: "My- Name"

KEY VERSE: "And the (Israel and world) shall know that I am the Lord." (36:38) (56 times)

DATE: 592-570 B. C. (See page 38a and page 71 for the times)

PURPOSE: To warn, instruct, and encourage the Exiles in Babylon.

- OUTLINE -

1. DEGENERATE ISRAEL REMOVED: - . . . . . 1 - 24
   To vindicate God's Name in Israel.

2. REGENERATE ISRAEL RESTORED: - . . . . . 25 - 48
   To vindicate God's Name among the Nations.

NOTES

Ezekiel of priestly lineage was among Jews taken to Babylon in 597 (2 Kings 24:14). Five years later his prophetic call comes, perhaps in his 30th year (1:1-2). He was married (24:18) and lived in his own house (8:1). Is the first prophet to live and preach outside Palestine. Also the first to have a community of separate individuals, (not the nation) for his parish. The needs of his "flock" shape his message. He (a) Justifies the impending fall of Jerusalem (ch. 4-24); (b) Humbles their national pride (ch. 16, 23); (c) His message is likewise determined by his Conception of God. To Jeremiah - God is near, but Ezekiel is conscious of His Infinite Majesty and Holiness. In the presence of His Awe-some Glory, a prophet is but a weak mortal, ("son of man" 116 times) There are no complaints like Jeremiah's. God's motive is "His Name's Sake" (36:21). Jerusalem falls, - Nations are destroyed, - Israel is restored, - all to sanctify His Name (43:8, 38:23, 36:23).

Salvation depends on Divine Regeneration (36:26), but each man is responsible for his own life (18:20; 33:11). Worship and Ritual are emphasized to protect and emphasize God's Holiness, to eliminate all idolatry and to anchor the ethical teachings of his predecessors. Ezekiel begins the movement (continued by Ezra, Nehemiah and later prophets) that saved Jewish religion from Greek paganism (See page 43). Every other religion was submerged. Ezekiel therefore deserves to be called "the most influentical man in Hebrew history". The book is not expressly quoted in New Testament (cf. 2 Corinthians 3:3 and Ezekiel 11:19; 2 Corinthians 6:16 and Ezekiel 37:27; I Peter 4:17 and Ezekiel 9:6) He greatly influenced the Revelation of John. Also cf. Ezekiel 34 with the stories of the Lost Sheep and Good Shepherd. This prophet prepares for Christ by stressing (1) The Value of the Individual, (2) the Efficacy of Repentance, (3) the Need for a New Heart, (4) God's readiness to forgive the penitent.

CHAPTERS

1-24 - Jerusalem's Doom

God's Throne-Chariot, ch. 1. He is present everywhere (wheels), knows all (eyes), supreme (enthroned above skies), vision recurs, 3:23; 8:4; 9:3; 10:4; 11:22; 43:2; 44:4. Ezekiel's Commission, ch. 2-3. Predictions of Jerusalem's fall (dated 592), ch. 4-7. City's Idolatry and God's Departure, (dated 591 B. C.) ch. 8-11. Nation's guilt and doom, ch. 12-17. Individual Responsibility, ch. 18; A Lamentation, ch. 19. More vivid pictures of sin and doom (dated 590 B. C.), ch. 20-23. Final Oracle of Doom (dated 588 B.C.)

25-32 - <u>On Foreign Nations.</u>

In preparation for Israel's Restoration, her heathen neighbors will be punished. Four neighbors, (dated 588 B. C.), ch. 25. Tyre, (dated 586) and Sidon, ch. 26-28. Egypt, (dated 587, 570, 586), ch. 29-32.

33-39 - <u>Restoration</u> (dated 587)

Prophet recommissioned, ch. 33. The Ruler of the Future (Good Shepherd), ch. 34. Land Restored, ch. 35:1-36:15. Spiritual Regeneration, ch. 36:16-38. National Resurrection, ch. 37. God's final victory over distant nations, Israel's eternal safety assured, ch. 38-39.

40-48 - <u>The City of God</u> (dated 572)

The Restored Temple, ch. 40-43. Its Regulations and Officials, ch. 44-46. Its effect on land, ch. 47-48. Its central place in Nation's life. City's name, "God Lives Here" (48:35).

QUESTIONS ON LAMENTATIONS AND EZEKIEL

1. Have you read Lamentations and Ezekiel?
2. In what land did Ezekiel live, and to whom was his message primarily addressed?
3. State briefly Ezekiel's conception of God.
4. On what ultimate grounds does Ezekiel base his assurance of Israel's Restoration? (cf. 36:21-24)
5. What does man need for Salvation? (Ezekiel 36:25-27) Does this relieve him of personal Responsibility for his Conduct? (Ezekiel 18:20; 33:11).

EZEKIEL'S INFLUENCE ON THE REVELATION OF JOHN

Compare
1. Ezekiel 1:5 . . . . . Revelation 4:6-8
2. Ezekiel 1:10,18; 10:12-14 . . . . Revelation 4:7-8
3. Ezekiel 1:7,24 . . . . . Revelation 1:15
4. Ezekiel 1:28 . . . . . Revelation 4:3
5. Ezekiel 2:8-3:3 . . . . . Revelation 10:9-10
6. Ezekiel 2:10 . . . . . Revelation 5:1
7. Ezekiel 27 . . . . . Revelation 18:10-23
8. Ezekiel 38:2 . . . . . Revelation 20:8-9
9. Ezekiel 40:2 . . . . . Revelation 21:10
10. Ezekiel 40:3 . . . . . .Revelation 11:1-2
11. Ezekiel 47:1,7,12 . . . . . Revelation 22:1-2
12. Ezekiel 48:31-35 . . . . . .Revelation 21:12,13,16

But John's Holy City is wholly sacred and has no Temple building. Revelation 21:22

DANIEL

GOD'S SAINTS ARE SAFE - HIS KINGDOM SURE

KEY WORD: "Stand-fast"

KEY VERSE: "His dominion is from generation to generation and his kingdom an everlasting kingdom." (4:3)

DATE: Daniel lived 605-536 B. C. Book not circulated until 175-164 B. C. (cf. Revelation 22:10 & Daniel 12:4)

PURPOSE: To put heart and hope in God's People during persecution.

- OUTLINE -

1. THE HEROISM OF DANIEL - Be Strong! . . . . . 1 - 6
2. THE VISIONS OF DANIEL - Be Patient! . . . . . 7 - 12

NOTES

The two darkest periods of God's Kingdom have been the persecution of Jews by Antiochus Epiphanes 168-164 B. C., and of the Christians by Nero and Domitian. For each period God provided a special message of encouragement and hope: - Daniel and Revelation. Both are "Apocalyptic" (i. e. unveiling). Features of Apocalypses are (1) Arise in time of persecution; (2) Stress comfort; (3) Use Visions and Symbols; (4) refer to contemporary events; (5) demand an interpreter; (6) emphasize God's miraculous intervention. More than 30 such Jewish writings in style of Daniel and Revelation have been discovered. Daniel is not among prophets in the Hebrew Bible (cf. page 4), but deserves a place, for his main message is plain:- God presides over world history including Gentiles as well as Jews. He permits the trial of His saints, but evil is marked

for certain overthrow, while His Kingdom will surely come, enduring forever. Faithfulness leads to life and glory.

PERSECUTION OF ANTIOCHUS IV: After Alexander's conquest (333 B. C.) the Jews resisted with difficulty inroads of Greek customs and religion, (See Chronology, page 51). In 175 B. C. Antiochus IV (called Epiphanes, "god-manifest"), came to throne in Syria. His kingdom included Judea. He deposed Onias III, the lawful High Priest and appointed Jason, - this enraging the Jews. In 171 B. C. Onias II was murdered, increasing Jewish resentment against the king. In 168, Antiochus began a systematic effort to destroy the Jewish faith. The Walls of Jerusalem were torn down; the Temple services were stopped, Scriptures destroyed, and Circumcision forbidden. Jews were forced to worship Greek gods, sacrifice on heathen altars, and eat swine's flesh. To disobey, meant death. On December 15, 168 an altar to Zeus was placed on Altar of Burnt Offering in Temple. (This is the Abomination of Desolations, 8:13; 9:27; 11:31; 12:11). On December 25, 165, led by Judas Maccabeus, the faithful Jews recaptured Jerusalem and rededicated the Temple, (cf. John 10:22). In 164 Antiochus died. I and II Maccabees describe this dark period. Jews did not yet have a clear idea of Immortality, nor the example of Jesus to inspire them, but from the experiences and prophecies of Daniel they drew courage and comfort. Contrast Peter's use of example of Christ I Peter 2:21; 4:1; 2:13 etc.

CHAPTERS:

1-6 - Heroism

Daniel refuses unclean food, ch. 1. World-kingdoms controlled by God, and will be destroyed, while His Kingdom

will fill the earth, ch. 2. Daniel's companions prefer fiery furnace to idolatry, ch. 3. Tryant's pride humbled, ch. 4. Tyrant's sacrilege punished, ch. 5. Daniel prefers lion's den to omitting a religious duty, ch. 6.

7-12 - Visions

The four Visions, 7-12, parallel Nebuchadnezzer's dream in ch. 2 with varied emphasis. Four Successive world Kinggoms, - in the days of the "little horn" God will intervene to destroy the 4th Beast and give the Kingdom to His Saints, ch. 7. God uses conflict of world-powers to accomplish His purposes, ch. 8. All agree "little horn" is Antiochus Epiphanes (8:9-12). The sin of the Jews (verse 24) has delayed God's Kingdom from 70 years (Jeremiah 29:10) to 70 times 7 years, ch. 9. (cf. Leviticus 26:18ff). Conflict with wicked persons on earth is part of spiritual warfare between God and evil; there can be but one result, - Final Triumph for God and His People, ch. 10-12. Chapter 11:21-45 describes the campaigns of Epiphanes, his persecutions and sudden end. 12:2 is clearest promise of resurrection in Old Testament, but cf. Isaiah 26:19; Job 19:26.

FORESHORTENING: To no prophet was revealed the exact time or circumstances of the coming of the Messiah (I Peter 1:10-11). They always placed his advent at the end of the immediate crisis, overleaping the centuries. So Daniel places "the End" immediately after overthrow of Antiochus. Cf. Acts 1:6-7; Matthew 24:36. "It is impossible to construct an almanac on

the basis of Daniel." (G. C. Morgan). However the writer of Daniel is first ancient to construct a philosophy of History and to see that man's deepest hopes demand more than earthly fulfillment.

QUESTIONS ON DANIEL

1. Have you read the Book of Daniel?
2. What Book in the New Testament is similar to Daniel?
3. What is the purpose of these Books?
4. What King of Syria is described in 8:9-12; 8:23-25; 11:21-45?
5. What reward does Daniel promise to those who are faithful unto death? (12:2) to Jews who are unfaithful? (12:2)?

DANIEL'S OUTLINE OF HISTORY
(There are many other interpretations.)
(All dates B. C.)

4 EMPIRES	Ch. 2	Ch. 7	Ch. 8	Ch. 11
1. Babylon 612-539	Head of Gold. 2:38	Lion 7:4 cf. 6:16	Omitted	Omitted
2. Medes 539-333 Isa. 13:17 Jer. 51:11, 28.	Breast of Silver (an inferior) Kingdom) 2:39	Bear* 7:5	First & Shorter Horn of Ram. cf. 6:28	Darius 11:1, cf. 6:28
3. Medo-Persian 539-333	Belly and Thighs of Brass. 2:39	Leopard 7:6, 4 Heads** cf. 11:2	Second & Longer Horn of Ram.	4 Kings 11:2
4. Greek Alexander & his Successors. 333-164	Legs of Iron. Feet, Iron & Clay. 2:43, cf. 11:6, 17.	Terrible Beast, 10 Horns*** 7:7.	Goat with one Horn, followed by 4 Horns.	A Mighty King. 11:3.
Antiochus Epiphanes 175-164	Omitted	Little Horn	Little Horn	The Vile Person also The Desolator. cf. 9:27
"The End"- Messianic Kingdom	Stone Cut without hands, destroys Image.	Saints, symbolized by a son of man receive Kingdom.	"The Time of the End" vs. 17, 19	Deliverance and Resurrection. 12:1-2

*Three ribs, perhaps Babylon, Assyria, Syria.
**Four heads, Cyrus, Cambyses, Darius I, Xerxes. Cf. 11:2.
***Ten Horns, Ten Kings of Syria, - last three set aside for Epiphanes.

HOSEA

GOD'S UNQUENCHABLE LOVE STRUGGLES WITH ISRAEL'S UNFAITHFUL LIFE

KEY WORD: "Love"

KEY VERSE: "I will heal their backsliding. I will love them freely." 14:4

DATE: 750-736. Two years before 1st deportation (2 Kings 15:29), fifteen years before fall of Samaria.

PURPOSE: An Appeal for Repentance based on God's Love for Israel and the certainty of Disaster.

- OUTLINE -

1. A PRODIGAL WIFE RECLAIMED . . . . . 1 - 3
2. A PRODIGAL NATION RECLAIMED . . . . . 4 - 14
   - (1) Israel's Unfaithfulness . . . (4-8)
   - (2) Israel's Discipline . . . . . (9-11)
   - (3) Israel's Restoration . . . . . (12-14)

NOTES

HOSEA is the prophet of Israel's fall as Jeremiah is of Judah's. (Jeremiah quoted him 10 times) He follows Amos by a few years and spoke until Pekah's war with Judah (Isaiah 7). (See Chronolgy, page 38) There were six kings on the throne in 13 years. Anarchy prevailed (7:7; 8:4). Same Social conditions as Amos (page 88). The Man: Hosea was a native of the Northern Kingdom (7:5). Perhaps a priest. Key to the message is his domestic tragedy. He is married to Gomer. They have 3 children. She became unfaithful and finally is degraded into slavery. Hosea seeing God's love for Israel despite her unfaithfulness, buys his wife again. After her repentance, he restores her. The Message: Based on Israel's Covenant relation with God. Because of Israel's Disloyalty

shown in injustice (12:8 etc.), foreign alliances (7:11), superficial worship (6:4), idolatry (4:17 etc.), and anarchy (7:7); - her doom is certain. (The instrument of judgment is Assyria (9:3; 11:5,11). But Hosea hopes for Repentance (14:2) and Love's final Triumph (14:8). He bases his faith in God's present Love on His past tenderness (11:1-4). This prophet is the "Jesus of the Old Testament", as Amos is the John the Baptist. He adds to Amos' plea for Justice, a plea for kindness reflecting God's Love, (Love 6 times, Mercy 7 times) Alludes to Amos' message 9 times. Is quoted in New Testament 11 times. Jesus' favorite text is Hosea 6:6, cf. Matthew 9:13 12:7.

CHAPTERS

1-3 - Hosea in 1:2 reads back God's hand in his tragedy, cf. Jeremiah 32:8. Chapter 2 describes God's deathless love for faithless Israel which stirred Hosea's love in ch.3. (cf. John 4:11).

4-8 - Moral corruption, ch. 4; due to immoral leaders, ch.5; shallow repentance, ch. 6; anarchy, ch. 7; hence disaster at hand, ch. 8.

9-11 - Exile, ch. 9. Loss of king and man-made gods, ch. 10. A Father's Discipline, ch. 11.

12-14 - The past Love of God creates hope, ch. 12. Though rebirth seems almost impossible, ch. 13. But because of God's Love all things are possible, ch. 14.

JOEL

THROUGH REPENTANCE TO VICTORY, -A SERMON BASED ON A PLAGUE OF LOCUSTS.

KEY WORD: "The Day-of-the-Lord" (5 times)

KEY VERSE: "Rend your heart and not your garments, and turn unto the Lord your God." (2:13)

DATE: 400 B. C. (?) (Others prefer 835 B. C.)

PURPOSE: To assure a penitent people that God will speedily usher in His Day of perfect salvation.

- OUTLINE -

1. JOEL SPEAKS - Calling the People to Repentance . 1:1 - 2:17
2. GOD SPEAKS - PRomising Salvation to the Penitent 2:18 - 3:21

NOTES

"Day of the Lord", is a final day of reckoning in which God destroys the old order and creates a new one in which Israel and God are preeminent. Joel preaches repentance based on the plague. When the people respond, the plague is removed. This suggests the Day of the Lord when all foes shall be destroyed like locusts and the Spirit is poured out like the rain. Then spiritual blessings will abound like Material. Joel 2:28 is fulfilled in Day of Penticost Acts 2:16-17.

AMOS

A JUST GOD DEMANDS JUSTICE IN HIS PEOPLE

KEY WORD: "Justice"

KEY VERSE: "Let Justice roll down as waters,
And Righteousness as a mighty stream." (5:24)

DATE: 760 B. C. (25 years before first deportation to Assyria (2 Kings 15:29) and 40 years before fall of Samaria.

PURPOSE: To announce the Certain Doom of Israel for her sins and to call for repentance.

- OUTLINE -

1. EIGHT ORACLES - Announcement of Judgment . . . . . 1 - 2

2. THREE SERMONS - Causes of Judgment . . . . . 3 - 6

3. FIVE VISIONS - Pictures of Judgment . . . . . 7 - 9

NOTES

AMOS is perhaps the first of all the prophets to write his message, and his book may be "the oldest volume of sermons extant". The Man: A lowly shepherd (1:1) of Tekoa 12 miles south of Jerusalem) with no theological training (7:14), yet possessed wide knowledge. His book is a literary classic. The Times: Reign of Jeroboam II, whose kingdom included the greatest territory (2 Kings 14:25), and also greatest prosperity (2 Kings 15:20), since Solomon. But resulted in Dishonesty (2:6-8; 3:10; 4:1; 5:7,,11-12; 8:4-6); Self-indulgence (3:15; 5:11; 6:4-6); Meaningless Worship (4:4-5; 5:21-23; 8:3), and False Security(3:2; 6:14,18; 9:7). The Message: (1) God is absolutely Just (9:9); (2) Hence must punish every nation for its sins (chs. 1,2); (3) But judgment is in proportion to enlightenment (3:2); (4) God is also merciful

(5:15; 7:3,6); (5) But Israel is beyond Redemption (7:7-9). God is instrument of Judgment, -Captivity (to Assyria (?) (5:27; 6:7,14).

CHAPTERS

1-2 - Nations judged for violating natural laws of kindness. Note skillful way Amos begins with Israel's enemies, leading to climax in Israel Herself.

3-6 - Three sermons, each beginning "Hear this Word"; Israel's privileges are reasons for greater condemnation, ch. 3. Because previous visitations have failed, judgment is at hand, ch. 4. A Call to Repentance closing with doom upon insincere worshippers (5:18-27) and the indifferent wealthy (6:1-14), ch. 5,6.

7-9 - Impending Judgment is pictured as Plague of Locust, ch. (7:1 - 3; as Drought, ch. 7:4-6; As Wall out of Plumb, ch. 7:7-9; Expulsion by Amaziah perhaps resulted in Amos writing his message, ch. 7:10-17; as Overripe fruit, ch. 8:1-3; as Destruction of a Temple, ch. 9:1-6. In brief Epilogue, Restoration is promised, ch. 9:7-15. A handful of true grain will be saved, and Israel restored. (James quotes Amos 9:11-12 at the Jerusalem Council as fulfilled in the Church Acts 15:16-17;

AMOS' MESSAGE FOR TODAY: Moral law prevails in the Universe. No nation founded on injustice can endure. Ritual is no substitute for justice. Social Privileges involve Greater Reponsibilities (3:2). Wealth wrongly gained or used is a social menace. Justice and Mercy are fruits of real religion (5:4). God rules in nature and history. Sins against persons are

sins against God. The atrocities of peace may be greater than those of war.

"DAY OF THE LORD" in popular thought was the glad day when God would give Israel victory over all her foes. Amos declares it the day of God's judgment on all sin and hence for sinful Israel a day of Disaster. Compare Isaiah 2:10-21.

PROPHETS CLASSIFIED BY PERIODS

ASSYRIA, GOD'S INSTRUMENT: (1) of Israel . . .Amos, Hosea

(2) Of Judah . . .Isaiah, Micah
(Jonah, a prophetic narrative)

BABYLON, GOD'S INSTRUMENT: Jeremiah, Nahum, Habakkuk, Obediah
(Zephaniah, occasion Scythian hordes)

DURING EXILE: Ezekiel, Daniel, Isaiah 40-66

AFTER RETURN: Haggai, Zechariah, Malachi, Joel.

QUESTIONS ON HOSEA, JOEL, AMOS

1. Have you read Hosea, Joel and Amos?
2. Did Amos and Hosea preach in the Northern Kingdom (Israel), or Southern Kingdom (Judah)?
   Which one was a native of Northern Kingdom?
3. What domestic experience helped Hosea to understnnd God's Message?
4. Considering Amos and Hosea, which gave greater emphasis to God's Justice? Which to God's Love?
5. What prophecy does Peter quote as being fulfilled at Pentecost? (See Acts 2:16-17)

OBADIAH

EDOM'S BITTER UNBROTHERLINESS WILL REAP RAPID RETRIBUTION

KEY WORD: "Edom"

KEY VERSE: "As thou hast done, it shall be done unto the." (verse 15)

DATE: Soon after Jerusalem's Fall (verse 11) in 586 B. C.

- OUTLINE -

1. FOR ESAU'S CHILDREN - Destruction . . . . . 1 - 15
2. FOR JACOB'S CHILDREN - Deliverance . . . . . .16 - 21

NOTES

When Jerusalem was destroyed by Babylon, the kindred tribe of Edom not only stood aloof, but indulged in ridicule and murder, verse 14; Psalm 137:7. Like Esau their father the people of Edom were profane (Hebrew 12:16), with no appreciation of spiritual values. Old Testament never mentions Edom's religion. When Jesus stands on trial before Herod the Edomite (Luke 23:11) the contrast between the two peoples is vividly seen. Read with Obadiah, Ezekiel 35 and compare Isaiah 34:5-6; 63:1-4; Jeremiah 49:7-22; Lamentations 4:21-22; Ezekiel 25:12-15; Joel 3:19; Amos 1:11-12. Malachi 1:2-5; refers to the Arab raids pictured in Obadiah 7-9. Israel's finer spirit (often not practiced) is found in Deuteronomy 23:7. What Obadiah saw through tears in a limited temporal kingdom is being fulfilled in the Spiritual, Universal Kingdom that "shall be the Lord's (verse 21).

JONAH

GOD SO LOVED THE WORLD, - A PLEA FOR FOREIGN MISSIONS

KEY WORD: "Go"

KEY VERSE: "I fled for I knew that thou art a gracious God." (4:2 or Romans 3:29)

PURPOSE: To contrast man's narrow, exclusive selfishness with God's all-inclusiveness Love.

DATE: Jonah lived about 780 B. C. (2 Kings 14:25) This Story written much later.

- OUTLINE -

RUNNING FROM GOD . . . . . Ch. 1

RUNNING TO GOD. . . . . Ch. 2

RUNNING WITH GOD . . . . . Ch. 3

RUNNING AGAINST GOD . . . . . Ch. 4

NOTES

The prophet Jonah is mean and selfish, but the book of Jonah is "the highest utterance of prophecy". It parallels Isaiah 19:23-25, Malachi 1:11. It balances the "Woes to the Nations" Isaiah 13-23; Jeremiah 46-51; Ezekiel 25-32. It corrects Obadiah and the exclusiveness of Ezra and Nehemiah. Jonah was a real prophet (2 Kings 14:25), his home was three miles from Nazareth and the outline of the book is perhaps based on his character and mission. It was written much later, (cf. 3:3, "Nineveh was"; 3:6 the vague "king of Nineveh"). Unlike other prophetic books, this tells a story about Jonah, rather than repotting his sermons. Its main message is plainer than a sermon. The "heathen" are worth saving. Pagan sailors are merciful (1:13-16). Brutal Assyrians quickly repent (3:5-9). Jonah's petty concern for his own comfort (4:8) is contrasted with God's concern for Nineveh with its thousands of innocent

children and dumb animals (4:11). The Book also shows (1) Prophecy is Conditional (cf. Jeremiah 18:7-8); (2) Disobedience is dangerous; (3) "Election" is not for selfish ease. but to save others. (4) God need human messengers. Jesus uses Jonah as an illustration. Luke 11:32. Jonah's only sign was his preaching, - so with Jesus, (cf. Matthew 16:4). In Matthew 12:40 "Jonah was only effective after a virtual death and resurrection, so only by death and resurrection will Jesus's work bear fruit." (cf. John 12:24). Most scholars consider the book of Jonah as a parable based on an historical incident. "When we interpret the book as real history we sin against the intention of the author." (George Adam Smith)

MICAH

A PLAIN MAN'S PLEA FOR REAL RELIGION

KEY WORD: "Disaster, - but. ."

KEY VERSE: "What doth the Lord require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" (6:8)

DATE: 740-695 B. C. (cf. page 42 and page 67 for social and political setting)

PURPOSE: To proclaim the causes of Judah's speedy Downfall, and to appeal for repentance based on Judah's certain Deliverance.

- OUTLINE -

1. DOWNFALL AND ITS CAUSES . . . . . 1 - 3
2. DELIVERANCE AND THE DELIVERER . . . . . 4 - 5
3. DEVOUTNESS AND ITS CONDITIONS . . . . . 6 - 7

NOTES

MICAH is Isaiah's younger contemporaty. His home was Moresheth a village near Gath, 20 miles south-West of Jerusalem. His sympathies are with the common people. He reveals the oppression of poor as cause of Judah's (and Israel's) Downfall. Isaiah stressed Jerusalem's safety, (except 32:13-14); but Micah, its certain Doom. His message (3:12) saved Jeremiah's life 100 yeras later, (Jeremiah 26:16-19). It also inspired Hezekiah's reforms, 2 Kings 18:4. No prophet is so scathing in denunciation of the crimes of the rich: - land grabbing 2:1-2; loan-sharks 2:8; evictions 2:9; heavy taxes 3:10; fraud 6:10-12; bribery 7:2; homes corrupt 7:5-6; veritable cannibals 3:1-3! Yet no prophet is so saturated with Messianic Hope, 2:12-13; 4:1-8; 5:2-4; 7:11-15;

CHAPTERS - Disaster is in store for both kingdoms, ch. 1. Micah saw Assyrian invasions in 720, 711, 701 B. C. Grasping Rich, ch. 2. Corrupt Leaders, ch. 3. Note their misuse of Isaiah's Immanuel 3:11. Glorious Future under a Ruler from little Bethlehem (cf. Matthew 2:16), ch. 4-5. No more war, ch. 5:10-11 nor idolatry ch. 5:12-14. A Court Scene, Judah on Trial, ch. 6-7. 6:1-2, Court Convened. 6:3-5, God's case stated. 6:6-7, People admit guilt, ask for advice. 6:8, Prophet answers. 6:9-16, God reviews their crimes. 7:1-6, Prophet laments their corruption. 7:7-10, in penitence, people answer. 7:11-13, Prophet expresses Hope and (7:14) Prays. 7:15, God's reply. 7:16-20, Prophet's Song of Praise.

NAHUM

NINEVEH'S FALL WILL VINDICATE GOD'S RIGHTEOUS GOVERNMENT

KEY WORD: "Nineveh"

KEY VERSE: "Behold I am against thee", saith the Lord of Host. (2:13; 3:5)

DATE: Shortly before Nineveh's destruction by Babyloh, 612 B.C.

PURPOSE: To comfort Judah and other small nations with promise of Nineveh's speedy Destruction.

- OUTLINE -

A PSALM OF GOD'S CHARACTER 1 . . . . . Ch. 1

A PREDICTION OF NINEVEH'S COLLAPSE . . . . . Ch. 2

A PICTURE OF NINEVEH'S CRIMES . . . . . .Ch. 3

NOTES

Assyria, with Nineveh as her capitol, was the most brutal nation of ancient times. For more than two centuries (885-640) she had violated every law of humanity in her lust for conquest and revenge. Nahum in poetry unsurpassed in vigor and dramatic power asserts that the Great Avenger is not careless and that always "they that take the sword shall perish with the sword". No nation founded on ruthless force, commercial fraud and diplomatic deception can hope to endure. The city No (3:8) is Thebes in Egypt and was sacked by Assyria in 663 B. C. The sudden and complete ruin of Nineveh, as Nahum predicted, is without parallel in history. Xenophon 2 centuries later found no trace of the site or the name. It was located only in 1842. An object lesson for all time that nations, as well as individuals reap what they sow. Nahum's home uncertain, perhaps in Judah 20 miles southwest of Jerusalem. He overlooks Judah's sins, though he is

Jeremiah's contemporary. Perhaps he is optimistic because of Josiah's reforms in 621 B. C.

HABAKKUK.

GOD'S TOLERANCE OF BABYLON CALLS FOR PATIENCE AND FAITH

KEY WORD: "Patience"

KEY VERSE: "Behold! The soul of the arrogant shall faint in him,
But the just shall live by his faithfulness." (2:4)

DATE: About 603 B. C. Jehoiakim, the king (608-597) (1:3).
Nebuchadnezzar rules in Babylon (604-562) (2:12)

PURPOSE: To vindicate God's use of wicked Babylon to chastise less-wicked Judah.

- OUTLINE -

1. A DIALOGUE WITH GOD . . . . . 1:1 -2:4
2. A DOOM-SONG FOR BABYLON 2:5-20
3. A DIVINE-SALVATION FOR JUDAH 3:1-19

NOTES

Nahum heralds the fall of Assyria, Habakkuk, the rise of Babylon. For Jehoiakim's crimes see Jeremiah (page 71).

CHAPTERS

1:2-4 - Prophet wonders that Judah's crimes go unpunished.
1:5-11 - God replies, Babylon will punish Judah.
1:12-2:1 - Prophet's problem increased, Judah is relatively better than Babylon. Can God explain?
2:2-4 - God's answer. See Key Verse above.
2:5-20 - Expands first part of Key Verse. Wickedness carries seed of its own destruction. Five Woes against Babylon. Her sins: ruthless conquest, extortion, tyranny, inhumanity, idolatry.
3:1-19 - Expands second part of Key Verse. God will come, as of old, to save his people, and destroy the

wicked. The prophet trembles, but recovers joyful confidence (3:16-19). The Just endure as seeing Him who is invisible. Habakkuk 2:4 is quoted Romans 1:17; Galatians 3:11; Hebrews 10:37; cf. John 3:36, faith is the condition of Life.

"Lord who Thy thousand years dost wait
To work the thousandth part
Of thy vast plan - for us create
With zeal, a patient heart."

QUESTIONS ON OBADIAH, JONAH, MICAH, NAHUM, HABAKKUK

1. Have you read Obadiah, Jonah, Micah, Nahum, and Habakkuk?
2. How had Edom acted when Jerusalem was taken by the Babylonians under Nebuchadnezzar? (See Psalm 137:7, Obadiah 13-14)
3. What is the main message of the Book of Jonah?
4. What famous prophecy about the Birthplace of Christ is found in Micah?
5. What problem troubled Habakkuk and what answer does God give?

ZEPHANIAH

THRU CALMITY INTO THE NEW AGE -A SERMON BASED ON IMPENDING TERROR

KEY WORD: "The Day of the Lord" (18 times)

KEY VERSE: "The Day of the Lord is near, a day of trouble" (1:14-15)

DATE: 626 B. C. (Scythians invasions 630-625; Josiah's reforms 621) cf. page 38.

PURPOSE: To warn an impenitent people that God's final judgment upon all sin is close at hand. (cf. Joel page 87)

- OUTLINE -

1. THE DAY OF THE LORD - Its Content 1:1-2:3
2. THE DAY OF THE LORD - Its Extent 2:4-3:8
3. THE DAY OF THE LORD - Its Intent 3:9-20

NOTES

For 70 years after Micah no prophet is heard in Judah. Manasseh encouraged idolatry and violence. (2 Kings 21). Perhaps Zephaniah, the great-grandson of king Hezekiah (1:1) was the teacher of Josiah who was only eight years old when crowned, (639 B. C.). World was quiet so skepticism of the rich oppressors seemed justified (1:12). Last Assyrian invasion was in 645 B. C. Babylon first threatened in 597. Then suddenly from the north poured across Asia hordes of savage Scythians. War was their business, the sword, their only god, and blood, their drink. With the Scythians as His text (1:7; 1:13; 1:16; 2:4) Zephaniah pictured God's supernatural)punishment of all sin. Idolatry and Syncretism (1:4-5), Apostacy and indifference (1:6), foreign customs and injustice (1:8-9), luxury and and atheims (1:12) were shamelessly practised (3:5; 2:1 R. V.). Because the noble appeals of Isaiah and Micah were spurned, Zephaniah's message is most stern. The righteous scarcely

can be saved (2:3). Purified by judgment a chastened remnant of Judah and the nations will inherit the Kingdom (3:9-13), and in Zion a new song will be sung, (3:14-20). No other prophet combines such severity and tenderness. Zephaniah contains a short summary of the whole prophetic message. A Messiah is omitted, but is foreshadowed in 3:15. Zephaniah's message in New Testament. (2 Peter 3:11-14.

HAGGAI

SELFISH NEGLECT OF RUINED TEMPLE RETARDS GOD'S GRACIOUS PLANS

KEY WORD: "Build"

KEY VERSE: "Go up to the mountain, bring wood and build the house." (1:8)

DATE: August- December 520 B. C.

PUTPOSE: To get the Temple rebuilt for an age of glory and peace.

- OUTLINE -

1. REBUKING A FALSE CONTENT. . . . . 1: 1 - 15
2. REFUTING A FALSE COMPLAINT. . . . . .2:1 - 9
3. REMOVING A FALSE EXPECTATION 2:10- 19
4. REVIVING A TRUE EXPECTATION . . . . . 2:20 - 23

NOTES

Judged by appearances, the return from exile was a sorry spectacle. The people were few, poor, immature, and dependent, Fours months of weary travel brought them to a city of blackened walls, grass-grown streets, barren fields, suspicious kinsmen, and hostile neighbors. A feeble effort to rebuild the Temple was stopped by the Samaritans (Ezra 4:1-5), and for sixteen years they lived without a Temple - the symbol of God's presence. Soon the true religion will be forgotten! Haggai is the man sent from God. Darius has just become ruler of Persia, and twenty-three provinces are in revolt (2:7,21,22) Several years of poverty have prepared the people for Haggai's message. In blunt language he urges them to complete the Temple. Within three weeks the work begins. A second message declares that the glory of this Temple will surpass that of Solomon's. A third ridicules the idea that sixteen years of

selfishness can be paid for by a few weeks of obedience. The fourth message restores to David's line the Messianic Hope, 2:23 reverses Jeremiah 22:24. Haggai has (1) a keen sense of duty, (2) insight into spiritual needs, (3) sympathy with the despondent, (4) unfailing hope for the future. Haggai 2:6 is quoted in Hebrews 12:26.

ZECHARIAH

BY GOD'S ALMIGHTY SPIRIT EVERY OBSTACLE TO HIS KINGDOM WILL BE REMOVED

KEY WORD: "Carry on"

KEY VERSE: "Not by might nor by force but by My Spirit, saith the Lord, O great mountain, be level ground before Zerubbabel!" (4:6-7)

DATE: Chapter 1-8, October 520 - December 518 B. C.
Chapter 9-14, 330 - 175 B. C.

PURPOSE: To encourage the Temple-builders with pictures of God's present interest and future plans.

- OUTLINE -

AN EIGHT-FOLD VISION - 1-6 The Temple shall be built. 1:16, 4:9

A FOUR-FOLD MESSAGE - 7-8 Fast days shall be Festivals. 8:19

A TWO-FOLD ORACLE - 9-14 God's Kingdom shall come on earth. 14:9

NOTES

Zechariah is the grandson of Iddo, a distinguished priest of the Return (Nehemiah 14:4,16). Hence young (2:4)? Haggai probably was old (Haggai 2:3)? Zechariah's first message (1:1-6) follows Haggai's second message (Haggai 2:1-9). Two months after Haggai's final message (Haggai 2:10-23) Zechariah reports eight visions in which every obstacle to an Age of Happiness is symbolically removed. Two years later he adds ten promises of bliss (ch. 8). Thus encouraged, the Temple rose, being completed in two years and three months. Later after four and a half years of preaching (Ezra 6:15) Zechariah like the "former prophets" (1:4; 7:7; 7:12) emphasizes righteousness more than ritual (7:9-10; 8:16-17) in his message.

Chapters 9-14 are do different in style, setting and purpose

that they are usually assigned to a later date. 9:1; 12:1, and Malachi 1:1 indicate these three anonymous "oracles" were at end of this roll of brief prophetic books. (cf. page 4). Perhaps best date for these chapters is the Greek period 333-175 B. C. (cf. 9:13) The Jews are misgoverned (10:3; 11:5), widely scattered (10:9), hostile to other nations (14:12-15), have adopted pagan practices (10:2; 13:2-6). Judah and Jerusalem are jealous (12:2-7). The promises in these oracles revived hope. No other section of Old Testament is so rich in Messianic references Zechariah 9:9 Matthew 21:5; Zechariah 11:12, Matthew 26:15; Zechariah 11:13, Matthew 27:9-10; Zechariah 12:10, John 19:37; Zechariah 13:7, Matthew 26:31 Revelation 1:7; Zechariah 6:13 give a type of Priest-King; Zechariah 11:7-8; 13:7 echoes The Suffering Servant of Isaiah 53.

CHAPTERS

1-6 - Let Us Arise and Build!

Repent, ch. 1:1-6. Every "mountain" removed in 8 visions, ch. 1:7-6:8. 1st Vision, ch. 1:7-17 - God does love Jerusalem. 2nd Vision, ch. 1:18-22 -Judah's oppressers crushed (cf. Nehemiah 4:7). 3rd Vision, ch. 2:1-5 - Jerusalem to be an unwalled metropolis with God as her defense. Interlude, ch. 2:6-13 - Exiles come home! 4th Vision, ch. 3:1-10 - High Priest pardoned (Ezekiel 22:26) and honored. (cf. Exodus 19:6). This is a prelude to the Messiah's coming (Jeremiah 23:5) 5th Vision, ch. 4:1-14 - Zerubbabel and Joshua twin channels of God's grace to men. 6th Vision, ch. 5:1-14 Crimes such as theft and perjury are swiftly punished.

7th Vision, ch. 5:5-11 - "Wickedness" deported to Babylon. 8th Vision, ch. 6:1-8 - God's agents protect Jerusalem and punish her foes. Sequel, Joshua crowned as a type of the Messiah, ch. 6:9-15. Fast-days to become Feast-days when Temple completed, ch. 7-8. Chapter 8 contains a ten-fold promise, each beginning "Thus saith the Lord."

9-14 - Thy Kingdom Come

A Promise, ch. 9. Israel's domain cleared and Messiah welcomed, Exiles return under God's protection to sparkle like jewels. A Promise, ch. 10:1-11:3. God removes tyrants and appoints wise rulers. Gives Judah victory. Exiles return, while enemies fall like trees. A Parable, ch. 11:4-14; 13:7-9. Judah's stubborness can frustrate God's grace. They reject the good Shepherd. He is replaced with a cruel Shepherd, ch. 11:15-17. A program for revival, ch. 12:1-13:6. God's grace persists. Warfare and Deliverance followed by prayer, penitence and cleansing. A Picture of Final Triumph, ch. 14. Jerusalem is sacked, but some are marvelously delivered and the city becomes amid endless day, the elevated religious center of the world over which God now reigns supreme.

MALACHI

SUNRISE TOMORROW! THE LORD, THE JUST ONE, IS COMING SOON.

KEY WORD: "Be Prepared!"

KEY VERSE: "The Lord, whom ye seek, shall suddenly come to His Temple." (3:1)

DATE: 460 B. C. (Shortly before reforms of Ezra and Nehemiah 457-432) cf. page 47

PURPOSE: To expose the sins of the unfaithful priests and people and to encourage the faithful.

- OUTLINE -

1. THE GOD OF LOVE - DISHONORED . . . . . 1 - 2
2. THE GOD OF JUSTICE - DISCLOSED . . . . . 3 - 4

NOTES

Malachi means "my messenger" and may have been added to title of chapter 1:1 from 3:1. Targums assigns this book to Ezra. The LXX to "God's angel". With 1:1 compare Zechariah 9:1; 12:1. Conditions are similar to those described in Ezra-Nehemiah. Unworthy priests (Nehemiah 13:29); Pagan marriages (Ezra 9:2; Nehemiah 13:23). Tithes withheld (Nehemiah 13:10). The Temple had been completed for fifty years, yet fair dreams of Haggai (2:7,19) and Zechariah (ch. 8) are unrealized. Sin always delays God's plans (3:7, cf. Daniel 9:24). There is drought and locust plague (3:10-11); foreign rulers (1:8); contempt for priesthood (2:2); God's love is doubted (1:2); His Justice also (2:17; 3:14). The Priests are bored (1:13) and people are indifferend and dishonest in worship (2:14; 3:8); irreligion and immorality prevail (3:5); even the faithful waver (3:14-18) Malachi argues for God's love and unmasks their insincere wor-

ship. He announces the nearness of God's forerunner who will heal family discords (4:6) and prepare them for God's arrival (3:1). In that day, both righteous and wicked will be justly rewarded (3:2; 4:1-3). Meanwhile the faithful are recorded in God's Book (3:16). Malachi was a contemporary of Socrates who was a master of the question and answer method Malachi also uses.

Permanent Values (a) Malachi anticipates Jesus' words on Marriage and divorce (2:14-15, cf. Matthew 19:3-9, Ephesians 5:28). (b) He appreciates the sincerity of heathen worship (1:11; cf. Acts 17:23). (c) He has high ideals for the Ministry (2:5-7). (d) He knows that carelessness in religious duties indicates spiritual decay. (e) He bases social duties on brotherly love (2:10). "The Messenger" he announces (3:1; 4:5-6) was fulfilled in John the Baptist, (Luke 1:17; Mark 1:2-4; Matthew 11:11-14; Matthew 17:10-13). But Jesus, the Messiah, far surpassed his expectations as He also did the expectations of John the Baptist (Matthew 3:10-12; 11:3) and all other prophets. He is indeed "God's indescribable gift" II Corinthians 9:15.

QUESTIONS ON ZEPHANIAH, HAGGAI, ZECHARIAH, AND MALACHI

1. Have you read these four books?
2. What great improvement in Judah followed shortly after the preaching fo Zephaniah? (See 2 Kings 23:4-6. Date, 621 B. C.)
3. (a) How long did the returned exiles put off rebuilding the Temple? See Chronology page 51. (b) Who aroused them?
4. Quote two Messianic references found in Zechariah.
5. In whom were the fore-runner propheeies (Malachi 3:1; 4:5,6) fulfilled?
6. (Optional) Think back over the Prophets, and state briefly one thing that impressed you most in your study of their message.

UNFULFILLED PROPHECY

A great many of the predictions contained in the Prophets have already been fulfilled. i. E., The Return from Exile, The doom of certain nations, The coming of the Christ, The inclusion of Gentiles in God's redeemed family, etc. But there are many other predictions which seem never to have been realized. In interpreting these, the following suggestions may prove helpful.

1. ALL PROPHECY WAS CONDITIONAL. It's fulfillment depended on obedience, faith, and righteousness, Jeremiah 18:7-10; Jonah 3:4, 10; Psalm 132:11-12. This principle may explain the failure of the ten tribes to share largely in the Return; the delay in prosperity after the Return, the postponement of the coming of the Messiah (cf. Daniel 9:2, 24) etc.

2. EVERY PROPHET IS GUILTY OF POETIC EXAGGERTION. Their brilliant passages were never intended for prosaic minds. Examples, Isaiah 49:4; 55:12, Jeremiah 4:23-26; Ezekiel 30:21; Daniel 8:10 (spoken of Antiochus Epiphanes) Hosea 14:5-7; Joel 2:28-32. Note the use of Joel in Acts 2:17-21, even with the "blood, fire, smoke, darkness" etc. Amos 1:2; Obadiah 18-19; Micah 4:1; Habakkuk 3:10-11; Zephaniah 1:2-3; Haggai 2:6; Zechariah 8:23; 14:4, 10; Malachi 4:1-3.

3. Every prophet used the vocabulary, ideas and THOUGHT-FORMS OF HIS OWN TIMES. Emphasis on this present life, material prosperity, national solidarity, destruction of enemies, centrality of

Jerusalem and the Temple were current and necessary ideas. To use New Testament language in Old Testament times would have been to speak in an unknown tongue. In the New Testament, adversity is almost a blessing: Matthew 5:10; Romans 8:18; II Corinthians 4:16-18; Hebrews 12:2. The individual is the unit; our foes are spiritual: Ephesians 6:12; Matthew 5:43-44. The Holy City is spiritual and has no temple nor priest, - Revelation 21:2, 22, etc.

The inspired writers of the New Testament frequently quote Old Testament passages, ignoring the outgrown elements. Examples (in each case, note the Old Testament context): Hosea 2:23; Romans 9:25; Amos 9:12; Acts 15:17 (note difference in quotation); Micah 5:2; Matthew 2:16; Zechariah 9:9; Malachi 3:1; Matthew 11:10; Malachi 4:5-6; Luke 1:17; Matthew 17:10-13; Isaiah 65:17-25; 66:22-24; Revelation 21: 1-4, 8.

4. The Ceremonial Law of Moses with all its accessories (Temple, priest, sacrifices, etc.) WAS A TEMPORARY INSTRUMENT in fulfilling the permanent covenant with Abraham: Galatians 3: 17-25; Hebrews 8:1-13; 9:1-15; Mark 7:19 R. V., etc. To re-erect these decaying institutions is to go backward: Galatians 4:9-11; to tempt God; Acts 15:10-11; to fall from grace: Galatians 5:4-6; to put Christ to open shame; Hebrews 6:6; Galatians 2:21.

5. Many promises orginally made to Israel are now the PROPERTY OF THE CHURCH, Abraham's ppiritual heir. Galatians 3:7, 29; Hebrew 10:16-20, cf. Jeremiah 31:31; Matthew 8:11-12; 21:43; Ephesians 2:11-22; I Peter 2:9-10; Hebrew 11:1-12:2 assumes Old Testament Israel and New Testament Church are bound together. Others must be SPIRITUALLY INTERPRETED. Romans 2:28-29 Abraham's "seed" is Christ: Galatians 3:16 cf. vs. 29. Abraham's "land", the renewed world: Romans 4:13. His City a heavenly Jerusalem, Hebrew 11:10. David's throne, a kingdom of Truth, Luke 1:32-33; John 18:37; Zion's elevation, Zechariah 14:10; Isaiah 2:1, is spiritual, not physical. The river from the Temple (Ezekiel 47:1; Joel 3:18; Zechariah 14:8) is Christ and His Spirit; etc.

6. However God's COVENANT WITH ABRAHAM'S natural SEED (the Jews) still REMAINS (Romans 11:1). A faithful remnant now exist (Romans 11:5). While a majority of Chosen nation reject the gospel, the mass of gentiles will believe (11:11). Then, the mass of Jewish nation will also believe (11:12), them comes "life from the Dead" i.e, the resurrection and God's perfected Kingdom (11:15). Note: the spiritual nature of the restoration (26-27) and complete absence of all reference to Palestine. Jerusalem, Temple, worldly rule, etc.

7. Allowance must be made for the prophet's LIMITATION OF VISION (Foreshortening-see notes page80). "Old Testament prophets saw both advents blended in one horizon, but did not see the separating interval" (C. I. Scofield). Remember also the Pro-

phet's Limitation of Spirit.Hosea 1:4 corrects the prophet of 2 Kings 10:31, Christ corrects Elijah, Luke 9:54-56. Ezekiel corrects his own prediction, Ezekiel 26:7-14, cf. 29:17-20.

8. Many unfulfilled prophecies belong to "THE LAST THINGS". "The day of the Lord" points to the Return of Christ and final Judgment. The Restoration from Exile and bliss to follow foreshadow the Resurrection and Life in the New World to come, But always these passages must be interpreted in the light of Christ's standards and Spirit.

"For these have seen according to their sight.
For every fiery prophet in old times,
And all the sacred passion of the bard,
When God made music throught them, could but speak
Their music by the framework and chord;
And as you saw it, you have spoken Truth."
(Tennyson)

NEW TESTAMENT

OUTLINES

"One saw the Father's smiling face,
And told it with a poet's grace.
One traced the shining mystery
Of Providence in history.
One glimpsed God's righteousness in awe,
And preached the grandeur of the law.
One felt the grace that Heaven sands,
And wrote about it to his friends.
Those rev'rent hands together laid,
And lo, the Holy Book was made:
God's message, sifted through the art
And fervor of the human heart."
(Clarence E.Flynn)

"FROM MALACHI TO MATTHEW"

I Political Developments

1. Persian Period - (460 to 333 B. C.) Rulers mild. Judah peaceful, cf. Joel. Samaritan Temple built on Mount Gerizim about 440 (cf. John 4:19-20)

2. Greek Period (a) (333-175 B. C.) Alexander The Great to Antiochus Epiphanes. Spread of Greek Language, Culture, and Customs. Colonies of Jews established in every important city. ("The Dispersion") Acts 2:8. Hebrew Scriptures translated in Greek (250-100 B. C.), The LXX

3. Greek Period (b) (175-164 B. C.) Antiochus Epiphanes and fierce persecution. (See Daniel page 80). Temple desecrated December 15, 168 B. C.

4. Maccabean Period (165-63 B. C.)

Judas Maccabeus (165-160) Military Hero. Repeatedly defeated Syrians, against overwhelming odds. Usually outnumbered 6 to 1. Rededicated the Temple December 25, 165 B. C. (cf. John 10:22), made Treaty with Rome paving way for their intervention 100 years later.

Simon (142-135) Ruled as High Priest, practically independent of Syria. Coined his own money.

John Hyrcanus I (134-104) Is crowned

King. Religious party withdraw support and take name Pharasees (separatist) John's supporters called Sadducess, after Zadok (I Kings 2:39) John Destroys Samaritan Temple, intensifying their hatred, conquers Edom, later Antipater I, (Herod's grandfather) appointed governor of Edom.) (85 B. C.)

5. Roman Period (63 B. C. - 70 A. D.)

Civil war among Maccabean leaders cause Rome to intervene. Antipater II (Herod's father) becomes real ruler of Jews (62-37) High priesthood separated from civil authority and retained by descendants of Maccabeus.

Herod The Great (40-4 B. C.) appointed King of Jews by Rome. A period of peace among the Jewish parties. Several revolts against Rome. Temple rebuilt and beautified by Herod. Begun 19 B. C. cf. John 2:20.

II Religious Significance of This Period

1. World unified by Greek Language and by Roman Rule.
2. Jews scatter over whole world (James 1:1; I Peter 1:1; Acts 2:8; John 7:35). Spreading a spiritual, ethical worship of one God.
3. Scriptures translated in Greek. The LXX the Missionary handbook of Apostolic Church. Majority of New Testament quotations are from LXX.
4. Persecution of Antiochus Epiphanes developed greater loyalty to the Temple and the Law.

5. Victories of Judas Maccabeus and his successors rekindled the Messianic Hope.
6. Jerusalem repopulated. Religious center for Jews everywhere.
7. Rise of Pharisees, strict interpreters of the Law and all its details.
8. Rise of Sadducees in control of Temple, and friendly to Rome.
9. Continuation and growth of the Faithful, Spiritual Kernel (Remnant) among the Jews who awaited the coming of Christ and were prepared to accept Him and His Message. Cf. I Kings 19:18; Isaiah 8:16-17; Jeremiah 24:5; Psalm 131; Zephaniah 3:12; Malachi 3:16; Luke 2:25; Luke 12:32; Matthew 13:16; Acts 1:15.
10. During this period most of the books of the Apocrypha were written and collected.

THE GOSPEL - according to MATTHEW

THE GOOD NEWS OF THE LONG-PROMISED KING AND HIS UNIVERSAL KINGDOM

KEY WORD: "Fulfilled" (14 times)

KEY VERSE: "This is the King of the Jews." (27:37)

DATE: About 70 A. D. - Shortly before (or after?) Fall of Jerusalem.

PURPOSE: To set forth Jesus as the True Messiah, the founder of a spiritual universal Kingdom.

- OUTLINE -

1. THE KING - His Parentage and Preparation. 1:1-4:16
2. THE KING - His Program and Person 4:17-16:20
3. THE KING - His Passion and Triumph 16:21-28:20

NOTES

Malachi had promised "The Lord whom ye seek shall come."; Matthew proclaims "He is here!". Though not the first of the gospel-stories to be written (see notes on Mark), it rightly stands first in the New Testament. It forms "an illuminated bridge" across which the Law, the Prophets, and the Psalms march to their fulfillment in Christ and His Church. Matthew links the Gospel with the past; Luke with the future; Mark with the present, while John links it with eternity. No one of the gospels, nor all of them together, provide a complete biography of Jesus. Instead they present his personality. Incidents of less than 40 different days are mentioned. It is therefore best to read each of the four gospels seeking for a distinct portrait of the many-sided Christ, rather than a chronological account of his life. Through them we cannot know all <u>about</u> Him but we can know <u>Him</u> and find the Life that He alone can give. (John 20:31) Matthew

was written primarily for Jewish-Christians who needed encouragement(cf. Hebrews 10:23). When a Jew became a Christian his whole world was dislocated. Jesus was so different from the Messiah of their dreams! How could they give up the Temple, the Law, etc? How could Jesus be King without a victorious Israel reigning with him? Matthew answers these perplexing problems. Jesus fulfilled the prophecies of their Scripture. (43 Old Testament quotations and 22 other references). He is Abraham's seed, Moses' successor, David's Son. His humble ministry was predicted (8:17); also His rejection (13:14; 21:12); His Death (26:31; 27:9-10); His Law superceded Moses' (5:17-48; 28:20). He is greater than the Temple (12:6). Jewish slanders about Him are answered (Virgin birth, ch.1; home, Nazareth, 2:23 preached in Galilee, (4:13); body stolen (28:15).) A <u>New Kingdom</u> replaced the rejected nation, Israel.(8:11-12; 21:43; 27:25 cf. Galations 3:29) The Nature of this Kingdom is fully set forth. (Kingdom "<u>of Heaven</u>"(32 times) preferred to the Kingdom "of God" out of reverence of Divine Name, cf. Amos 6:10; Daniel 4:26). Five Discourses, (like the 5 speeches of Moses in Deuteronomy) which form the body of Matthew's book. Chapters5-7 describe the Righteousness of the Kiggdom. Chapter <u>10</u>, Its <u>Ambassadors</u>. Chapter <u>13</u>, Its <u>Nature</u>. Chapter <u>18</u>, Its Spirit. Chapter <u>24-25</u>, Its <u>Final Consummation.</u> This Kingdom is <u>present now</u>, (11:11; 13:44-46) It is also Future. (6:10,; 7:21-22; 13:43; 25:34 It is identified with the Church (13:47; 16:18-19). It is a growing institution (13:30; 13:31-33). (Its standards are spiritual 5:3-10; 6:10; 7:21; 18:3; 25:34). It includes all nations 8:11-12; 13:35; 24:14; 25:32; 28:19. By grouping

similar material-miracles, Parables, Teachings,-a cumulative impression is created, as flowers gathered in a bouquet. This book is the most important and the most widely read b?ok ever written.

Summary of its message (1) Accept Jesus as the Christ, the Son of God, ch. 11:28; (2) Live in the Church where Christ is always spiritually present, ch. 18:20; (3) Guide your life by the Sermon on the Mount, ch. 7:24; (4) Be always ready for Christ's Return, ch. 25:13; (5) Make Him known and His commands effective among all nations, ch. 28:19-20.

QUESTIONS ON GOSPEL - ACCORDING TO MATTHEW

1. Have you read the Gospel according to Matthew?

2. Why is it appropriately placed first in the New Testament?

3. For what group of Christians was it primarily intended?

4. Do the four gospels give us a complete "biography" of Jesus?

5. Mention two aspects of His Person and work stressed by Matthew.

THE GOSPEL - according to MARK

THE GOOD NEWS OF GOD'S OWN SON, COMPLETE IN MANHOOD, MIGHTY TO SAVE.

KEY WORD: "Power" (8 times)

KEY VERSE: "Truly this man was the Son of God." (15:39)

DATE: About 65 A. D. (Time of Peter's death, before Jerusalen's fall).

PURPOSE: To record in simple, vivid words the story of Jesus' divine power and vicarious death, from which sprang the Christian Faith.

- OUTLINE -

Introduction	THE SON OF GOD - Sent from God	1:1-13
Part I	THE SON OF GOD - Living to Serve . . .	1:14-8:26
Part II	THE SON OF GOD - Dying to Save	8:27-15:47
Conclusion	THE SON OF GOD - Rising in Glory	16:1-20

NOTES

The Gospel according to Mark is written for plain, practical, busy people. Matthew seeks to interest students of the Old Testament; Luke, cultured aristocratic gentiles; John, mature, spiritually-minded believers, but Mark has no other aim than to paint in life-like colors a picture of Jesus' mighty manhood and redeeming death. Reading Mark's story at one sitting leaves the impression of gazing at a well-drawn portrait. Involuntarily we echo the centurion's words when we reach the climax (15:39). The author of this attractive story is John Mark. His home in Jerusalem was a gathering-place for Christians (Acts 12:12) Barnabas is his cousin (Colossians 4:10). He is also Paul's attendant (Acts 12:25; 13:5; II Timothy 4:11). He is Peter's secretary (I Peter 5:13 "Babylon" is Rome).Soon after Peter's martyrdom

by Nero (64 A. D.) Mark wrote for the Roman Christians his recollections of Peter's sermons. The story is told in the impulsive, energetic, unreflective manner of Peter. It begins where Peter's acquaintance began (1:9) and ends with the resurrection (cf. Acts 1:22). The outline of Mark's story appears in Acts 10:38-42. There are 19 miracles, only 4 parables, and but 1 discourse (ch. 13). The present tense is used 150 times. By reading "we for "they" (of the disciples) we become eyewitnesses. Though this record was made 35 years after the events recorded, we breathe "the scent of fresh flowers". The gestures and emotions of Jesus are graphically described: His indignation (3:5; 10:14), Affection (9:36; 10:16; 10:21), Approval (3:34), Inquiry (5:32), Warning (10:23; 11:11), In prayer (6:41; 7:34). All these disappear in Matthew and Luke. The dullness of disciples is bluntly stated (4:38; 5:31; 6:37; 6:52; 8:17; 10:32; 14:5)- omitted in Matthew and Luke. Jesus is called "Rabbi" (4:38; 9:5; 10:51). He is the Carpenter (6:3). Jesus' real Humanity is indicated by hunger (11:12; 14:3) rest (6:31) sleep (4:38), thwarted desires, (1:45; 6:5; 7:24; 7:36; 8:22-26) surprise (6:6) seeks information, (5:30; 8:5; 9:16; 9:33). His real Divinity is equally stressed: - The beloved Son (1:11; 9:7; 1:24; 3:11; 5:7; 12:6; 15:39) The Christ (8:29; 8:39; 14:62). He knows men's thoughts (2:8; 8:17; 12:15) and the future (2:20; 8:39; 9:31; 10:39; 13:2; 13:10; 14:27). His Death frees from sin (10:45; 14:24). He forgives sin (2:5; 2:10) and is Lord of the Sabbath (2:28). In his first epistle Peter stresses Isaiah 's "Servant of the Lord" (9 references). So in Mark the Servant is seen. Jesus is (1) divinely chosen, (2)

endued with the Spirit, (3) combines lowliness and majesty, (4) bears the sins of others, (5) saves both Jew and Gentile. Salvation says Mark is based on Jesus Death (10:45; 14:24). Its conditions are repentance and faith (1:15; 2:5; 5:34). This brings power (9:23; 11:25). A disciple (Christian) is completely dévoted to Jesus (10:21; 10:29) and lives only to do thw will of God (3:35).

"Thou seemest human and divine,
The highest, holiest manhood thou;
Our wills are ours, we know not how;
Our wills are ours to make them thine!"

QUESTIONS ON THE GOSPEL ACCORDING TO MARK

1. Have you read the Gospel according to Mark?
2. The recollections of what apostle does it seem to record?
3. In which Gospel do we find most about the gestures and emotions of Jesus?
4. Does the writer doubt Jesus' real humanity?
5. What Old Testament conception of the Messiah does it seem to closely follow?

"THE SYNOPTICS"

Matthew, Mark and Luke are called the "synoptics" for they see with the same eye. Matthew has 600 of Mark's 661 verses. Luke has 350 of Mark's 661 verses. In addition Matthew and Luke have about 185 verses in common.

A century of study has revealed the following interesting facts, which are hinted at in Luke's preface (1:1-3).

1st, Mark is our earliest extant gospel.

2nd, Matthew and Luke both had Mark before them when they wrote, and used with slight changes most of his material. (Matthew 90%, Luke 50%)

3rd, Matthew and Luke both had before them another manuscript (now lost) which consisted chiefly of Jesus' sayings with slight narrative connections. This document was written very early, [probably by Matthew] and is called "Q" (From German "quelle" meaning "source").

The harmonies, variations and omissions in the Synoptics become more understandable and more instructive when these facts are recognized.

Matthew has	100 Old Testament allusions,	21 miracles	15 parables	
Mark has	58 " " "	19 "	4 "	
Luke has	86 " " "	20 "	19 "	
John has	21 " " "	8 "	3 allegories	

THE GOSPEL - according to LUKE

THE GOOD NEWS OF GOD'S IDEAL MAN, THE SAVIOUR OF MANKIND

KEY WORD: "Saviour"

KEY VERSE: "This man receiveth sinners and eateth with them." (15:2) (alternate verse 4:18)

DATE: 70-80 A. D. (Soon after Jerusalem's fall and publication of gospel of Mark)

PURPOSE: To provide an accurate, complete and orderly account of Jesus' earthly life, showing especially the gracious and universal character of His ministry.

- OUTLINE -

THE IDEAL MAN - His Birth and Development 1:1-4:13

THE IDEAL MAN - His Word and Words in Galilee 4:14-9:50

THE IDEAL MAN - Illustrations of His Gracious Spirit 9:51-19:10

THE IDEAL MAN - His Death and Resurrection in Jerusalem 19:11-24:53

NOTES

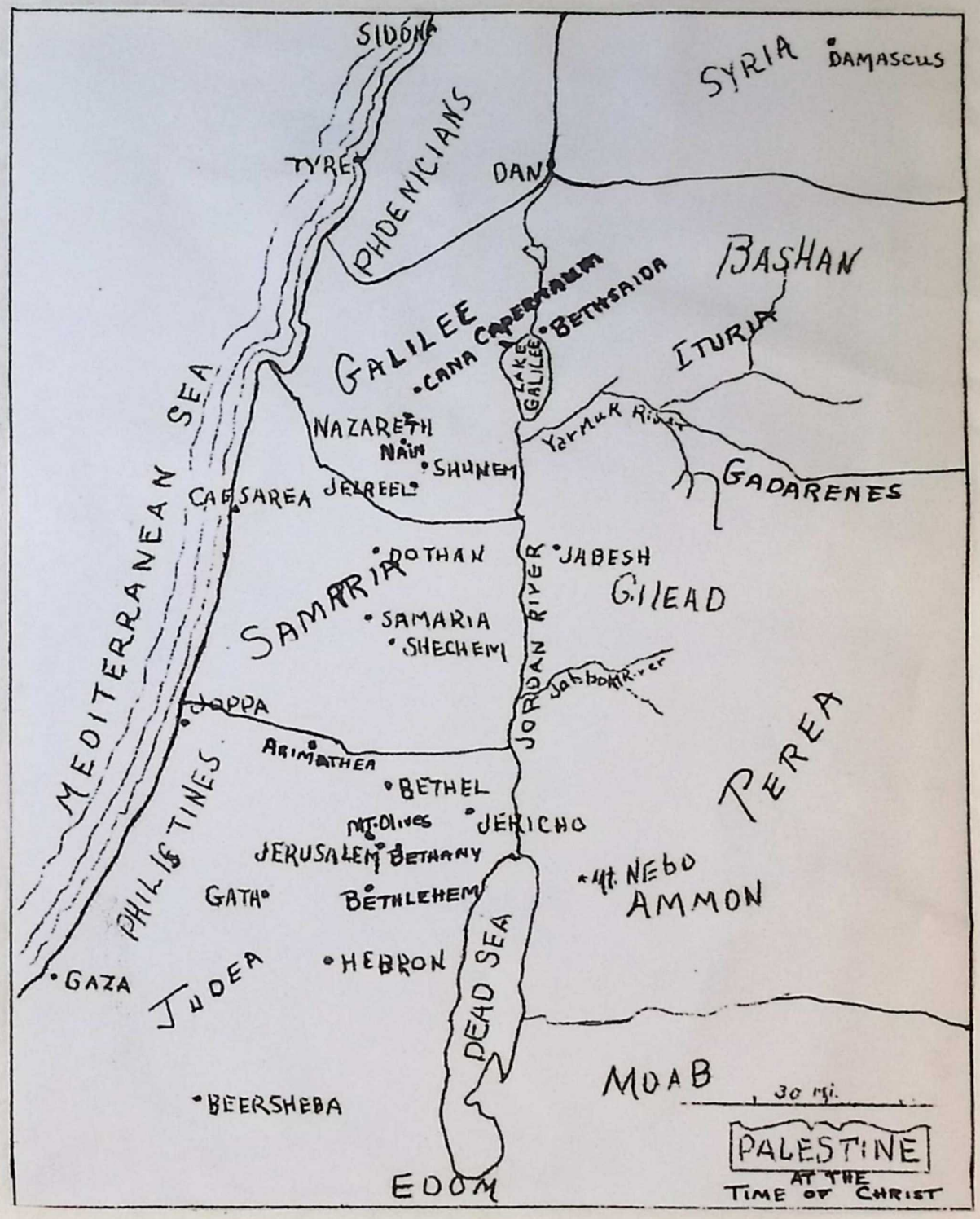
The Fall of Jerusalem, 70 A. D. paved the way for Christianity to abandon the outgrown shell of Judaism and step forth as a world-wide religion. The command was "Launch out into the deep", and the need was for a gospel narrative less Jewish than Matthew and more complete than Mark. As God raised up prophets of old so in this crisis, He had His man ready. Luke is an educated Greek, a physician, a traveler, a literary artist, and a friend and companion of the apostle to the gentiles. (Colossians 4:14; II Timothy 4:11; Philemon 24). Theophilus, a Roman official of rank, wealth and culture for whom Luke writes his two-volume history, Luke-Acts, is a representative of a large group of enquirers into the origin and certainty of the Christian religion. During two years residence in Caesarea (Acts 24:27) with Paul, Luke

had personally investigated the oral and written stories about Jesus and has collected many incidents neglected by Matthew and Mark. This original material comprises more than half his gospel (612 out of 1149 verses) and embodies much that is precious and vital to Christianity. It includes such incidents as the Birth stories (ch.1); The Boy Jesus in the Temple (2:41-51); The Sermon at Nazareth (4:16-30); The Widow of Nain (7:11-17); A Samaritan village (9:51-56); The Ten Lepers (17:7-19); Zacchaeus (19:1-10); The Penitent Thief (23:39-43); The Walk to Emmaus (24:13-35); and such parables as the Two Debtors (7:41-42); Good Samaritan (10:28-42 ; Friend at Midnight (11:5-8); Rich Fool (12:13-21); Prodigal Son (15:11-32); Unjust Steward (16:1-12); Rich Man and Lazarus (16:19-31); Unjust Judge (18:1-8), and Pharasee and Publican (18:9-14). A study of this original material will reveal Luke's purpose in writing. Christianity is a universal religion for it Founder's sympathies were as broad as the human race. He is Adam's son (3:38), coming for "all flesh" (3:6), he breaks with nationalism in his first sermon (4:25) makes a Samaritan his hero (10:33) cf. 17:16, predicts a kingdom of all races (13:29; 24:47). His special interest is in "the lowest, the least, the lost". His parents are poor (2:24 cf. Leviticus 12:8 shepherds pay Him homage (2:15) and He is homeless (9:58). He comes to minister to the poor (4:18) to publicans (5:30; 15:1; 19:5), to sinners (7:37; 8:2; 23:43) to the helpless (7:12; 8:42; 9:38; 13:11; 14:2) Jesus is the first to treat womanhood with respect. In this gospel appear Elizabeth (1:5) Mary, his Mother (1:27) ; Anna (2:36); Widow of Nain (7:12); Mary and Martha (10:38); the repentant sinner (7:37); the infirm woman (13:11); the emotional hearer(11:27); the adventurous

giver (21:2) the ministering women (8:2); and the daughters of Jerusalem (23:28). Luke's is also the gospel of Prayer, and of The Holy Spirit, of Stewardship of possessions, and of Praise. Luke has thus blended Matthew's discourses, Mark's activity and John's divine Savior. It has been justly called "the most beautiful book in the world".

QUESTIONS ON THE GOSPEL ACCORDING TO LUKE

1. Have you read the gospel according to Luke?
2. What sort of person was Theophilus (1:3 cf. Acts 23:26)?
3. How is Luke qualified to write an acceptable history for such persons as Theophilus?
4. Name 2 parables and 1 incident found only in Luke?
5. Name two characteristics of Luke's gospel as a whole?


SIDON
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CAPERNAUM
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LAKE GALILEE
ITURIA
NAZARETH
NAIN
SHUNEM
Yarmuk River
MEDITERRANEAN SEA
CAESAREA
JEZREEL
GADARENES
DOTHAN
JABESH
SAMARIA
GILEAD
SHECHEM
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Jabbok River
JOPPA
PEREA
ARIMATHEA
BETHEL
PHILISTINES
MT. OLIVES
JERICHO
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30 mi.
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EDOM
PALESTINE
AT THE
TIME OF CHRIST

CHRONOLOGY OF THE LIFE OF CHRIST
(All dates approximate, cf. Luke 3:23 "about")

DATE	EVENT	CONTEMPORARY HISTORY
7 B. C.	Conjunction of Planets, Jupiter-Saturn	Roman Tax Census
7-5 B. C.	BIRTH OF JESUS	Political unrest in Jerusalem. (2 Rabbis executed by Herod.
4 B. C.	LUKE 2:40	Death of Herod the Great.
4: B. C.		Archelus (4 B. C.-6: A. D.) kills 3000 in Passover riots.
4 B. C.		Herod Antipas in Galilee (4 B. C.-39 A. D.) Mark 6:14; Luke 13:31; Luke 23: 7-12.
7 A. D.	Boy Jesus in Temple (Luke 2:41-51)	Tax Census. Judas of Galilee leads
	LUKE 2:52	Revolt, (Acts 5:37). Sepphoris, 10 miles from Nazareth, destroyed. 2000 crucified.
25 A. D.	Preaching of John the Baptist	
26 (Jan.-Feb.)	BAPTISM OF JESUS	Pilate, Procurator, (26-36).
26 (Mar.-Apr.)	FIRST PASSOVER (John 2:13), followed by 8 months in Judea, (cf. John 4:35).	
27 (Mar.-Apr.)	SECOND PASSOVER (John 5:1) followed by choice of "Twelve" and "year of popularity."	
28 (Mar. 30)	THIRD PASSOVER (John 6:4) followed by Peter's confession; private teaching; journey to Jerusalem.	
29 (Mar. 12-20)	Final Days in Jerusalem	
Saturday, Mar.12	Arrival at Bethany. Anointed by Mary.	
Sunday	Palm Sunday, Triumphal Entry into Jerusalem.	
Monday	Fig tree incident. Temple cleansed.	
Tuesday	Day of Questions. Discourse on Fall of Jerusalem and Return of Christ.	
Wednesday	Day of Retirement (at Bethany ?).	
Thursday	Last Supper, Farewell Discourses, Arrest.	
Friday	FOURTH PASSOVER (John 13:1) Trial, CRUCIFIXION. Burial. (3-5 P. M. Jews slay Passover Lambs.)	
Saturday	Jesus in the Grave. First Day of Feast of Unleaven Bread, (John 19:31).	
SUNDAY, Mar. 20	RESURRECTION - Seen by Mary, Women, Peter, Two disciples, the Ten. (First Fruit offered in Temple, Lex. 3:10-11; I Corinthians 15:23)	
Thursday, Apr. 29	ASCENSION (Acts 1:3.	
Sunday, May 10	PENTECOST (Acts 2) Jesus returns to abide forever, (John 14:16-18).	

THE GOSPEL - according to JOHN

THE GOOD NEWS OF ETERNAL LIFE NOW THROUGH GOD'S INCARNATE SON.

KEY WORD: Eternal Life

KEY VERSE: (This is) He which cometh down from Heaven and giveth Life unto the world (6:33) (alternates 1:4; 21:31)

DATE: 85-95 A. D. (After cessation of Domitian's persecutions)

PURPOSE: To produce faith in Jesus Christ as Gods perfect Revelation of Himself, which results in a new and eternal quality of Life.

- OUTLINE -

Introduction - GOD'S PERFECT SELF-REVELATION - His Coming and Reception 1:1-18

Part I - GOD'S PERFECT SELF-REVELATION - His Public Manifestation and Results . . .1:9-12:50

Part II - GOD'S PERFECT SELF-REVELATION - His Private Manifestation and Results . . 13:1-20:29

Appendix - GOD'S PERFECT SELF-REVELATION - His Presence and Instructions. . . . . Chapter 21

NOTES

The writings which bear the name of John embody the final message of revealed religion. We now know what man is to believe concerning God (1:18; 14:9) and what duty God requires of man (4:23-24; 13:34-35). We know the purpose of the Bible (20:31) and the nature of the Kingdom of God (3:3; 17:20-22; 18:37). We are assured of Christ's perpetual presence (14:16-18) and guidance (16:13). Above all we now know who Jesus Christ really is. In Matthew, Mark and Luke we have been astonished by the amazing claims (Matthew 7:22; 11:27-30; 25:31), the liberating Death (Mark 10:45, Matthew 26:28) and the tremendous demands (Luke 12:8; 14:33) of Jesus. John explains the mystery for us by tracing back Mark's Mighty Worker beyond his baptism, Matthew's Messiah beyond Abraham, Luke's Ideal Man beyond Adam, to the Eternal Son who was in the beginning with God, and became

flesh that men might know God and possess a divine Life (1:1; 1:18; 14:6). John, son of Zebedee and brother of James, is the most probable author. He seems to have left Jerusalem some time after the gentile decision (Galatians 2:9; Acts 15) and taken up residence in Ephesus. He was banished to Patmos during reign of Vespatian 69-79 (Revelation 17:10) returning to Ephesus to live until the close of the century. Great changes took place during these years (70-100). (1) The Jews became increasingly hostile to the Church. In this Gospel "the Jews" becomes a synonym for the enemies of Jesus (cf. 7:13; 24 similar references). (2) False teachers arose within the Church who denied the reality of Christ's human body and death. John therefore emphasizes Jesus' true humanity. (4:6; 11:35; Chapter 19) (3) Philosophers sought to reduce Christianity to a metaphysical allegory. To them, John asserts "The Logos became flesh " (1:14). This was a bold attempt to restate Christianity in "modern terms". (4) The Second Coming which was expected soon after fall of Jerusalem recedes in importance and is replaced by the Coming of the Spirit. (16:7; 14:23; 14:16-18). For John there is only one real world-the world of the Spirit. Death is vanquished (6:58; 8:51). Resurrection is regeneration (5:24-25). Judgment is here and now (3:18). Thus as Paul frees the gospel from the law, so John frees it from apocalyptic literalism. But complete and perfect life is future 12:25, I John 3:2. John selects his material to further his purpose. His seven miracles are "signs" with a Spiritual significance which he usually explains (cf. 5:27; 9:39). He supplements the synoptics by showing that Jesus was frequently in Jerusalem, (3-perhaps 4 passovers 2:13; 5:1(?);

6:4; 11:55) and adds details they have omitted such as Farewell Discourses (14-17), and arrest (18:6), Trial before Pilate, the cross (19:17), date of Crucifixion (18:28; 19:14; cf. I Corinthians 5:7). Only the Divine Christ of John can guarantee to us a real revelation of God, -can bear away the sins of the world, -can impart Eternal Life to men.

QUESTIONS ON THE GOSPEL ACCORDING TO JOHN

1. Have you read the Gospel according to John?

2. Do you think the writer was a young Christian or an old one?

3. How far back does the writer trace the existence of the Son of God? Does he believe in his real humanity?

4. Name one miracle in John and suggest its spiritual significance.

5. Does the writer refer more to a future life or a present eternal life? -to Christ's Second Coming, or the Coming of the Spirit? To Christ's ethical teaching or to what Christ is in Himself?

THE ACTS - OF THE ASCENDED CHRIST THROUGH HIS APOSTLES-
HOW THE GOOD NEWS OUTGREW ITS JEWISH CRADLE AND BECAME A
WORLD-RELIGION

KEY WORD: "The Holy Spirit" (71 times)

KEY VERSE: "Ye shall receive power when the Holy Spirit comes upon you and you will be my witnesses in Jerusalem, and in all Judea and Samaria and to the very ends of the earth. (Acts 1:8)

DATE: About 75-80 A.D. (See date of Luke and note on "Synoptics", p. 124.)

PURPOSE: To describe the growth of the Church under the constant direction of the Spirit from a Jewish sect to a world-religion.

- OUTLINE -

1. JEWISH PERIOD OF THE GOSPEL - Acts 1-6
2. TRANSITION PERIOD OF THE GOSPEL - Acts 7-12
3. UNIVERSAL PERIOD OF THE GOSPEL- - Acts 13-28

NOTES

The Gospel is followed by Acts, not meditations or creeds. To know Jesus--His Life, Words, Death, Resurrection, Ascension--is expected to result in activity. (John 20:21, Matthew 7:24) The Church Prays, receives Power, Proclaims Jesus. Every address results in either a revival or a riot. Nothing dull about Acts ! The author is Luke. The purpose, the same as Volume I (Luke 1:4) to confirm the faith of believers by telling how God directed every advance of the Church and indicating how Christianity is the fulfillment of the Old Testament. (27 quotations, 13 references) Luke also presents the attractiveness of the new faith--its joy,

love, peace etc., and demonstrates that it is not hostile to established government. Its chief enemies are Jews. Its protectors, Roman officials. Volume II takes up where the Gospel of Luke ends. Jesus returns in the person of His Spirit, freed from limitations of time, space and circumstance and continues (cf. 1:1) to lead the spread of the universal salvation he brought to men. Acts explains, John 16:7. Extracts from Luke's diary comprise the "We Sections"- 16:10-17, 20:5-21:18, 27:1-28:16 (cf. Ezra-Nehemiah) Archeological discoveries have vindicated Luke's accuracy as an historian. The Stages of the advancing wave that shall one day fill the earth as waters cover the sea. (Isaiah 11:9)

STAGE 1: Jerusalem Chapters 1:1-6:7. Note the simple preaching, the names for Jesus ; [illegible] the opposition of Sadducees, the origin of Deacons.

STAGE 2: In Palestine Chapters 6:8-9:31 Stephen declares religion independent of Law, Temple, Land. (6:8-7:60) Pharasees aroused. He is the first Martyr, Saul approved his death. (Acts 26:10) Philip preaches in Samaria. (8) Saul's conversion; takes up Stephen's work 9:29 cf. 6:9 (9)

STAGE 3: In Antioch of Syria Chapters 9:32-12:24 Peter and Jerusalem Church grudgingly accept devout gentiles. (1:1-11:8) (viewed as exceptional case) Church established in Antioch, (11:19-30) largely Gentile, hence the new name "Christians". The Jewish civil ruler persecutes the Church, Herod Agrippa I. (12:1-24)

STAGE 4: In Asia Minor (Galatia) Chapters 12:25-16:5 Paul's first Missionary Campaign. Cyprus, Perga, (John Mark deserts)

Paul's illness detains them in the mountains (Galatians 4:13) Antioch, Iconuim, Lystra, Derbe. Jerusalem Council. (15) One need not first become a Jew (circumcision) to be a Christian.

STAGE 5 To Europe Chapters 16:6-19:20 Paul's second campaign begins 15:36. Tarsus, Derbe, Lystra (Timothy's home) Antioch, Troas (Luke joins party) Philippi, Thessalonica, Berea, Athens; Corinth (18 months) here Paul wrote I and II Thessalonians and Galatians (?). He returned via Ephesus, and Jerusalem to Antioch of Syria. His third campaign begins 18:23, taking him thru Galatia and Phrygia to Ephesus (3 years, 20:31) Where he wrote I and II Corinthians.

STAGE 6 To Rome Chapters 19:21-28:31 From Ephesus, Paul goes thru Macedonia into Greece taking a great collection for the poor in Jerusalem. Romans is written from Corinth. Trip to Jerusalem via Troas, (Luke joins again) at Miletus (Ephesian Elders), Tyre, Caesarea, Jerusalem, Arrest in Temple. Addresses mob. Defense before Felix; before Festus and Agrippa II Voyage to Rome. From Rome he wrote Ephesians, Philippians, Colossians and Philemon.

QUESTIONS ON ACTS

1. Have you read the Acts of the Apostles?
2. How would reading Acts confirm one's faith in Christianity as the divinely given religion? (see notes)
3. Give two examples of the Spirit of Jesus (Holy Spirit) guiding the advance of the Church.
4. What was the significance of the decision of the Jerusalem Council, Acts 15:1-31?
5. Are you disappointed in the ending of Acts?

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30
35
40
30 Spain 800 M.
ROME
ITALY
Puteoli
Adriatic Sea
DALMATIA
ILLYRICUM
MOESIA
THRACE
MACEDONIA
Berea
Thessalonica
Philippi
Constantinople
Black Sea
PONTUS
BITHINIA
TROAS
MYSIA
Nicopolis
ACHAIA
Corinth
Athens
Mitylene
Pergamos
Smyrna
Thyatira
ASIA
Sardis
Ephesus
Philadelphia
Miletus
Laodicea
Colossae
Antioch
GALATIA
Iconium
Lystra
Derbe
CAPPADOCIA
CILICIA
PAMPHYLIA
Perga
Tarsus
Antioch
LYCIA
Myra
PATMOS
SICILY
MELITA
MEDITERRANEAN SEA
CRETE
Fair Havens
Clauda
Paphos
CYPRUS
SYRIA
Damascus
Galilee
Caesarea
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Joppa
Jerusalem
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Hebron
ARABIA
Cyrene
LIBYA
Alexandria
EGYPT
THE N.T. WORLD
25 50 100 200 mi

CHRONOLOGY OF APOSTOLIC AGE- 30-100 A. D. (All dates approximate)

DATE A. D.	EVENT	CONTEMPORARY HISTORY
29 May	PENTECOST (Acts 2)	
35	Conversion of Paul(Gal. 1:17; II Cor. 11:32)	
38	Paul's first visit to Jerusalem (Gal. 1:18; Acts 9:26)	Caligula's statue 40 A. D.
44	Apostle James beheaded (Acts 12:2)	Death of Herod. AGRIPPA I.
46	Paul visits Jerusalem with relief,(Acts 11:30)	
47 Apr.	FIRST Missionary Journey from Antioch	
48 Nov.	(Acts 13:1-14:28).	
48	EPISTLE OF JAMES	
49	Jerusalem Council (Acts 15; Gal. 2:1-10)	
49 Sept.	SECOND Missionary Journey(Acts 15:36-	Jews expelled from
52 June	18:22). Corinth, 18 months).	Rome (Acts 18:2)
50	GALATIANS	Gallio, July 51 -
50 Winter	I THESSALONIANS (from Corinth)	July 52.
51 Spring	II THESSALONIANS (from Corinth)	
52 May	Paul in Jerusalem, (Acts 18:22) & Antioch.	
52Aug.	THIRD MISSIONARY Journeym Ephesus,3 yrs.	Accession of Nero,54.
56 May	Greece, (Acts 18:23-21:26).	
55 Apr.	I CORINTHIANS (from Ephesus)	
55 Oct.	II CORINTHIANS (from Thessalonica)	
55 Dec.	ROMANS (from Corinth)	
56 May	Paul's arrival in Jerusalem and arrest (Acts 21:27-23:35)	
57	GOSPEL OF MARK	
56 May	Paul a prisoner in Caesarea (Acts 24:27)	FESTUS succeeds
58 Aug.		Felix, June 58.
58 Nov-Apr.59,	Voyage to Rome (Acts 27:28:16)	
59	COLOSSIANS (from Rome) as prisoner.	
59	PHILEMON " " " "	
59	EPHESIANS " " " "	
60	PHILIPPIANS " " " "	
61	GOSPEL OF LUKE AND ACTS	
61	Paul released. James, Jesus' brother, stoned in Jerusalem.	
63	I TIMOTHY (from Macedonia)	
63	TITUS (from Corinth)	
64	I PETER (from Rome)	
64	II TIMOTHY (from Rome, as prisoner)	
65	Martyrdom of Peter and Paul.	
65	GOSPEL OF MATTHEW	
66	Christians flee from Jerusalem.	Jerusalem defies Rome.
68		Suicide of Nero.
		(69-79)-Vespatian Emperor,
70	Destruction of Jerusalem	Fake Nero in East,
77 (Others, 96)	REVELATION	(69, 80, 88).
80	JUDE	Titus, Emperor(79-81)
85 (Others, 67)	HEBREWS	Domitian, Emperor(81-96
		Christians persecuted from 88 - (Jammia.
90		Jews fix O.T.Canon at/
95	GOSPEL OF JOHN	Josephus' Antiquities, 93.
	I, II, III JOHN	
125(Others 64)	II PETER (by disciple of Peter)	Constantine, first
100-400 - N. T. Books become Sacred. Gospels by 130; Paul's Letters by 140. N. T. Canon completed (367		Christian Emperor (306-337 converted 312.

Wherein The Jerusalem Church Differed From a Synagogue

(1) They affirmed the Messiahship of Jesus

(2) They were conscious of the possession of the Holy Spirit

(3) They observed the Sacraments of Baptism and the Lord's Supper . Also the Agapé or love-feast .

(4) They accepted the leadership of the twelve apostles .

How The Early Church Escaped Becoming a Sect Within Judaism.

(1) The preaching of Stephen

(2) The acceptance of Cornelius

(3) The establishment of the church at Antioch of Syria .

(4) The Jerusalem Council

(5) The Galatian Epistle of Paul

(6) All under the aggresive guidance of the Holy Spirit

Factors in the Unification of Jewish-Gentile Congregations

(1) Paul - his labors, letters and collections for the Mother Church .

(2) Nero - his persecution of Christians .

(3) Peter - his residence and work in Rome .

(4) Titus - his destruction of Jerusalem .

(5) John - his residence and influened in Asia Minor .

PAUL'S LETTER TO THE CHURCH IN ROME

FAITH IN JESUS CHRIST IS THE ONLY ROAD TO A RIGHTEOUS LIFE

KEY WORD: "Righteousness-by-Faith" (alternative "All" 50 times)

KEY VERSE: "The Gospel of Christ is the power of God unto salvation to every one that believeth." (Romans 1:16)

DATE: 55 A.D. (From Corinth on third Journey. Romans 15:25-28, 16:22, I Corinthians 1:14, Acts 20:3)

OCCASION: Completion of Paul's missionary labors in eastern part of Roman Empire (15L19) and desire to work from Rome, westward, to Spain. (15:24)

PURPOSE: To secure a right understanding and the united support of the Church in Rome for his gospel of salvation for all men everywhere.

- OUTLINE -

1.	INTRODUCTION	Romans 1:1-17
2.	BY-FAITH SALVATION - Needed by all	Romans 1:18-3:20
3.	BY-FAITH SALVATION - Provided for all	Romans 3:21-8:39
4.	BY-FAITH SALVATION - Rejected by Israel	Romans 9:1-11:36
5.	BY-FAITH SALVATION - Applied to Daily Life	Romans 12:1-15:13
6.	CONCLUSION	Romans 15:14-16:27

NOTES

Although Romans is probably sixth among the preserved letters of Paul, it stands first by virtue of its importance. Except for the Gospels, it is "the most marvelous writing in the

New Testament". While Paul waits in Corinth for the arrival of the deputies who will accompany him to Jerusalem with the collection his churches have made (15:26) he has leisure to explain, and complete the essentials of "his gospel" which are sketched in Galatians. (Study Galatians before Romans). The argument applied in Galatians to the Jewish legalists is now applied with equal force to the Gentiles. There is but one way to attain the righteousness (including both forgiveness and goodness) which all men seek, and that is by faith in Jesus Christ. In Galatians, Freedom through the gospel is stressed, in Romans, its Universal Scope. (note: the constant recurrence of "all") The Church in Rome may have started from Pentecost (Acts 2:10) or have been established by Christian travelers. It was s till relatively weak and unorganized, composed largely of Gentiles (who perhaps had first been proselytes) but included an influential Jewish element also. Paul felt the need for the united support of this Church if he was to be successful in his plans to carry the Gospel to Spain. His own plan to visit Rome is delayed, for he must personally take the collection to Jerusalem hoping to end the resentment of the Mother Church towards his Gentile Churches, which the Jerusalem Council had not successfully allayed. The letter is both a substitute and a preparation for his visit later. Because there is no special problem to deal with and because he is eager to explain to strangers the true nature of his teachings, this is the grandest of all Paul's letters. Written about thirty years after the life and death of Christ, it proclaims the defference He makes in man's relation-to God, -to goodness, and -to the future. In every paragraph we discover

9-11 - The Gospel and the Jews

In contrast with his joy in Chapter eight, Paul thinks of his own nation's rejection of Jesus Christ. The Divine Liberty (The argument is obviously incomplete and one-sided) Paul seeks to uphold the absolute freedom of God's Grace, (9). The Divine Justice. Israel has rejected God. The responsibility is her own, (10). The Divine Purpose. Israel's blindness is partial and temporary, (11). The whole nation will eventually join the Christian Church.

12-15 - By-Faith Righteousness Applied

To ordinary life, 12:1-21. Humility, unity, service, love, (Note: Echoes of Sermon on Mount). To Citizenship, 13:1-14. Obedience, love, Christ-likeness. To Church misunderstandings, 14:1-15:13. Toleration, conscientiousness, Christlikeness. Writer's plans and personal greetings, 15:14-16:27.

QUESTIONS ON ROMANS AND GALATIANS

1. Have you read Romans and Galatians?
2. Mention one effect on Christianity had the Jewish-teachers won their point in the Galatian Churches. (see notes)
3. How can one test the presence of the HOLY SPIRIT in his own life? (see Galatians 5:22-23)
4. Why did Paul write a letter to the Church in Rome?
5. Mention one result of seeking righteousness through faith (i.e. Trust, loyalty, obedience) In Jesus Christ. (See Romans 5-8 and notes)

PAUL'S FIRST PRESERVED LETTER TO THE CHURCH IN CORINTH

WHAT IT MEANS TO BE A CHRISTIAN IN ONE'S SOCIAL RELATIONSHIPS

KEY WORD: "Love" (as described I Corinthians 13:)

KEY VERSE: "Now ye are individually members of the Body of Christ and should have a common concern for one another." (I Corinthians 12:27,25) (cf. 16:14)

DATE: 55 A.D. (About Passover season. 5:7-9, 16:8) Written in Ephesus.

OCCASION: A letter from the Church plus reports from friends.

PURPOSE: To apply the Spirit of Christ to problems arising in a Christian Church situated in a pagan city.

- OUTLINE -

1.	INTRODUCTION	I Corinthians - 1:1-9
2.	PROBLEM OF FACTIONS	I Corinthians - 1:10-4:21
3.	PROBLEM OF CONDUCT	I Corinthians - 5:1-11:1
4.	PROBLEMS OF WORSHIP	I Corinthians - 11:2-14:40
5.	PROBLEM OF RESURRECTION	I Corinthians - 15:1-58
6.	CONCLUSION	I Corinthians - 16:1-24

NOTES

Corinth was the largest, most important and most wicked city in Greece. Acts 18:1-18 describes the founding of the Church there. At Thessalonica Paul stressed "the Last Things" (II Thessalonians 2:1-5) and at Athens, "the nature of God" (Acts 17:22-31). At Corinth, he stuck to a simple Gospel of Christ and the Power of the Cross to conquer sin (I Corinthians 2:2) and found it blessed of God indeed! For eighteen months he works, creating saints amid surrounding wickedness, (I Corinthians 5:9). Paul's picture of human sin (Romans 1:18-32) was written from Corinth. Apollos follows Paul as pastor of

the Church (Acts 18:24-28, I Corinthians 3:6). A letter, now lost, was written by Paul (I Corinthians 5:9). A fragment of it may remain in II Corinthians 6:14-7:1. The Church replied, asking Paul for advice (I Corinthians 7:1). Friends also reported the condition of the Church (I Corinthians 1:11, 16:12). Sanctification here was not an instantaneous act. The spirit of the city yields slowly to the Spirit of Christ. In I Corinthians we witness the struggle. Paul's key is mutual love based on Love for Christ, (I Corinthians 13, 16:22)

CHAPTERS - I Corinthians

1-4 - Church Factions caused by Intellectual Pride

Paul's solution. There is no place for Pride in the church for (a) the first stage of Christian wisdom is the simple story of a Divine Person-1:10-2:5. (b) the advance stages are revelations of God's Spirit, 2:6-3:4. (c) Christian teachers are only stewards of this common heritage of truth, 2:5-4:21.

5-10 - Moral Problems

A moral Scandal (5:1-13) Expell the offender for his sake and the Church's. Law-suits in pagan courts are foolish and unworthy of Christians (6:1--11). Fornication (6:12-20). The human body is Sacred, bought by God, and the Temple of his Spirit. Marriage and Divorce (7:1-40). Paul himself prefers celibacy because of the nearness of the End (vs. 29) and freedom to serve God (vs. 32) but recommends marriage for others (vs. 2). Mutual affection played little part in pagan marriage, but in Ephesians 5:25-33, Paul accepts Christ's

view of marriage as expressed in Matthew 19:3-6. Eating meat once offered to idols, (8-10). Christian knowledge sets us free but let not your freedom injure others (8:9) or retard your own Christian growth (10:12).

11-14 - Public Worship

Head-dress (11:2-16). Women in public with bare faces are contrary to custom and instinct. Love Feasts and Lord's Supper (11:17-34). Instruction vs. 33-34. Spiritual gifts are to be judged by usefulness (12-14). Love is superior to all other gifts of God's Spirit, Chapter 13.

15 - The Resurrection

Greek philosophers scoffed at "bodily" resurrection (cf. Acts 17:32) while the Jews expected a physical resurrection (Isaiah 26:19). Paul teaches a Spiritual Body (15:44,50). The Collection (Chap. 16) Personal matters, autograph.

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THE CHURCH OF GOD IN CORINTH

The transformation of the ignorant and selfish citizens of corrupt Corinth into worthy Christians was the greatest miracle of Paul's ministry, and perhaps in the early history of Christianity. The city was permeated with the most brazen and seductive forms of immorality under the guise of religion. A temple dedicated to Venus and maintaining over a thousand prostitutes stood upon the highest spot in the city. In the face of such gross wickedness, Paul establishes a strong Christian church. Clement writes from Rome (95 A.D.) to this church and exclaims, "Whoever dwelt among you even for a short time and did not find your faith firmly established and fruitful of virtue? Who does not admire the sobriety and moderation of your godliness in Christ and your perfect and well-rounded knowledge?"

PAUL'S FINAL LETTERS TO THE CHURCH AT CORINTH

WHAT CHRIST MEANS IN THE SOUL OF A CHRISTIAN

KEY WORD: "Thanksgiving"

KEY VERSE: "Thanks be to God who always causeth us to triumph in Christ and maketh manifest by us in every place the knowledge of Him as a sweet incense." (II Corinthians 2:14)

DATE: 55 A.D. Perhaps sent from Thessalonica (8:1,3).

OCCASION: The Corinthian Church after disloyalty to Paul and his Gospel returns to confidence in him in response to a severe letter.

PURPOSE: A spontaneous expression of Thanksgiving over reconciliation with his spiritual children in Corinth. It will also justify and confirm their renewed loyalty.

- OUTLINE -

1. PAUL'S JOY IN CHRIST'S SERVICE II Corinthians - 1-7
2. PAUL'S COLLECTION FOR THE POOR II Corinthians - 8-9
3. PAUL'S ANSWER TO HIS CRITICS II Corinthians - 10-13

NOTES

In Acts 20:2-3 we read of Paul's second visit to Corinth. Between I Corinthians and this visit many painful things have happened. We reconstruct the events as follows: (1) Titus goes to Corinth to help with the Collection mentioned in I Corinthians 16:1. He carries news of a direct visit from Paul. (2) He finds Paul descredited and disowned by the Church and returns to Paul in Ephesus, abandoning plans for the Collection. (3) Paul refuses to visit Corinth. Instead he sends Titus back with a severe

letter. (4) Paul in peril of his life leaves Ephesus, deeply regretting his severe letter to Corinth. (5) Titus meets Paul in Macedonia (Thessalonica?) with good news--Corinth has renewed its loyalty to Paul and punished his chief opponent. (6) Paul writes II Corinthians, chapters 1-9. Sends Titus to complete the Collection. (7) Paul goes to Corinth and from there writes Romans. II Corinthians 10:1-13:10 is almost certainly a part of the "Severe Letter" and should be read before II Corinthians 1-9. When Paul's letters were collected, Corinth was willing to publish only a part of the "Severe Letter" and that only at the end of the letter of reconciliation. II Corinthians is the most self-revealing of Paul's letters, showing what Christ means in his own inner life. Reading II Corinthians in a modern translation will promote intelligent understanding.

CHAPTERS - II Corinthians

1-7 - <u>What Christ Means to Paul</u>

Comfort (1:3-14). Guidance (1:15-2:4). Forgiveness of enemies (2:5-11). Sufficiency for responsibilities (2:12-3:5). A permanent, transforming friendship (3:6-18). Fearless loyalty to truth (4:1-6). Endurance in trials (4:7-12). Assured hope of Immortality (4:13-5:10). A new motive (5:11-17). Partnership with God (5:18-7:2). Oneness with his Christian friends (7:3-16).

8-9 - <u>The Collection for Poor in Jerusalem Church</u>

Why contribute? The example of other Churches. (cf. Galatians 2:10). Christ's example. Their former interest. Trustworthy administrators. Paul's pride in them. God will bless them. The Kingdom will be advanced. God's indescribable Gift.

10-13 - The "Regretted" Severe Letter

Paul's opponents, under a clever leader are destroying his gospel by undermining Paul's influence. They are saying that he is insignificant in appearnace and crude in speech (10:1,10). He never knew Jesus (5:16) (I Corinthians 9:1). He has no letter of recommendation (3:1). He is no true apostle (11:5). He refuses support because he has no right to it (11:7) (I Corinthians 9:4). He is a coward (10:1,10). Dishonest (12:16-18). Fickle (1:17). Selfish (10:2). Insane (5:13,11:16). The Corinthians believed all these claims! Hence this letter of sarcasm and forced "boasting". Paul proves his Apostleship by his Sufferings for Christ (11:23-33). His visions (12:1-6). His thorn in the flesh (12:7-11). His miracles (12:12). His disciplinary powers (13:2-10).

QUESTIONS ON I AND II CORINTHIANS

1. Have you read I and II Corinthians?
2. Is I Corinthians the first letter Paul wrote to the Church in Corinth? (See I Corinthians 5:9)
3. Among "Spiritual Gifts" which one is the most important and the most permanent? (I Corinthians 13)
4. Name two of the charges made against Paul by his opponents. (See II Corinthians 10-13 and notes)
5. Name two things that Paul had found in Christ. (See II Corinthians 1-7 and notes)

PAUL'S LETTER TO THE CHURCHES OF GALATIA

CHRISTIANS ARE FREE FROM EVERY OBLIGATION - SAVE FAITH IN JESUS CHRIST

KEY WORD: "Liberty" (idea 11 times)

KEY VERSE: " In Christ Jesus neither circumcision nor uncircumcision is of any importance by only faith showing its energy in love." (Galatians 5:6)

DATE: About 50 A.D. (Soon after Paul's second visit, 1:6,4:13)

OCCASION: News of the presence of influential teachers in the Galatian Churches, persuading them to obey the Jewish law in order to perfect their Christian experience.

PURPOSE: To proclaim that Faith in Jesus Christ is All-Sufficient for Complete Salvation. Anything added, destroys the Gospel.

- OUTLINE -

1. BY-FAITH SALVATION - Vindicated by its Divine Origin
Galatians - 1-2

2. BY-FAITH SALVATION - Vindicated by Experience and Scripture
Galatians - 3-4

3. BY-FAITH SALVATION-- Vindicated by its Moral Results
Galatians - 5-6

NOTES

Jesus had predicted the new wine would burst the old bottles (Mark 2:21-22). In Acts the ferment begins to do its work. It takes a three-fold vision (Acts 10:16) plus divine intervention (Acts 11:17) to let a Gentile into the Church. It takes the Seven Deacons to extend the gospel as the Twelve Apostles would not do (Acts 6:9, 8:5, 8:27). And finally

a thirteenth Apostle is raised up to free the gospel of its outgrown "bottle". In Galatians, we witness the explosion! The Jerusalem Council (Acts 15) freed Gentile believers from the Jewish law, but did not realize that Jewish-Christians were also free. At Antioch, Jewish-Christians refuse to eat with uncircumcised Gentiles (Galatians 2:11-16). Paul alone sees the danger of this to a spiritual religion and to a united Church. Into the Galatian Churches, soon after his second visit, come teachers, who offer the 613 regulations of the Pentateuch as necessary to full salvation (3:3). (1) They belittle Paul as subordinate to the Jerusalem Leaders. (2) They prove from Scripture that only by circumcision etc. can one inherit Abraham's promises. (3) They suggest that the law is needed as a moral safe-guard. In words like thunder-bolts, Paul demolishes each of these contentions. (Two chapters are given to each argument.)

CHAPTERS - Galatians

1-2 - <u>Origin of the Gospel</u>

Introduction - note absence of praise or prayer. (1:1-10) Paul's gospel and apostleship derive from the Risen Christ (1:11-24). His Gospel was accepted by the Jerusalem Leaders, (2:1-10). It was maintained in spite of Peter (2:11-21).

3-4 - <u>The Gospel and Doctrine</u>

This Gospel is vindicated by the experience of Galatian Christians (3:1-5). And by Scripture (3:6-16). The Law came late as a temporary helper of faith (3:17-4:7). A personal Appeal and Warning (4:8-20). The legalizing Jews are Hagar's children, not Sarah's!

5-6 - The Gospel and Ethics

Love will guard liberty from license (5:1-5). The indwelling Holy Spirit will displace old sins, (5:16-26). Spirit-filled men will restore those who fall (6:1-5). Spiritual teachers will be supported (6:6-10). Conclusion (6:11-18). Final warning and appeal. This part was written in large letters by Paul himself, for emphasis - or were his fingers stiff from his tent making? Galatians is the most "modern" book in the New Testament for we constantly seek to escape from the pain, danger and responsibility of freedom. All reliance upon Rules, Ritual, Creeds or Codes ruins the gospel, for these tend to develop selfishness, pride, uncertainty, censoriousness, materialism, scrupulousness and sectarianism. They cut us off from God and one another and hence are worse than acts of sin. For the Christian such words as "Duty", "Sacrifice", "Obligation" are replaced by "Worship", "Friendship", and "Love". In Galatians 5:23 Paul paints a picture of the Christian.

PAUL'S CIRCULAR LETTER TO CHURCHES OF ASIA - CALLED EPHESIANS

GOD PLANS TO RE-UNITE ALL MANKIND IN CHRIST, THROUGH THE CHURCH

KEY WORD: "Unity" (or "The Church Catholic")

KEY VERSE: "God has made known unto us the mystery of His Will that in the fullness of the ages everything in heaven and on earth shall be unified in Christ." (Ephesians 1:9-10) (cf. 2:14-15, 3:9-11, 4:4-6)

DATE: 59 or 60 A.D. Written from Rome, during the first imprisonment there.

OCCASION: News from province of Asia of seeds of discord and moral decline within the Churches there.

PURPOSE: To inspire Church members to harmony and holy living by reminding them of God's Eternal Plan for the Church.

- OUTLINE -

1. GOD'S PLAN - To Unite all Mankind through the Church
   Ephesians - 1-3

2. MAN'S PART - To Live a Worthy Life Within the Church
   Ephesians - 4-6

NOTES

Ephesians, Philippians, Colossians and Philemon are called the "Prison Letters" of Paul. In each he refers to "his bonds". Colossians and Ephesians were written about the same time and were carried by the same messenger, Tychicus (Colossians 4:7, Ephesians 6:21). Onesimus, a runaway slave, travels with Tychicus (Colossians 4:9) bearing a letter to his master Philemon who lives in Colossae. Philippians was perhaps written a few months later near the end of Paul's confinement. (Philippians 12:23-24). The occasion for

Colossians and Ephesians was the arrival in Rome of Epaphras, pastor at Colossae who also labors in Laodicea (10 miles distant) and Hierapolis (13 miles away) (Colossians 4:13). Epaphras brings distressing news of a religious cult in his local field with which he is unable to cope, and asks Paul's help. Colossians is the answer (q.v.). Epaphras also informs Paul that throughout the whole province of Asia there are signs of discord in the Churches and a consequent moral decline. To all these churches (cf. Revelation 1:4) Paul addresses a circular letter calling for Unity and Holiness. Ephesians is this encyclical and is named for the capitol and chief city of Asia. There is great similarity in ideas and structure between Colossians and Ephesians - (78 verses in common). Ephesians contains veiled warnings against the Colossian cult in 1:21, 2:8-10, 3:15, 4:14, 5:6. Ephesians resembles Romans in its sublime conceptions and lofty language. In Romans the subject is Man's Righteousness; in Ephesians, Mankind's Reunion. To one who knows Ephesians, salvation can never be an individual, private matter. Ephesians is Paul's description of the Church as Christ prayed for it in John 17:21, following. We are saved as members of a Society of Divine Origin and Eternal Purpose. The Church is a Family (2:19), a Building (2:20-22), A Bride (5:25). But especially <u>Christ's Body</u> (1:23, 4:4, 4:16, 5:30). That is the outward and visible manifestation through which he expresses His Will and accomplishes his Work. As we have failed to enjoy Paul's Freedom (Galatians) so we fail to grasp his glorious conception of the Church. Let Ephesians 1:17-18, 3:17-19 be our own prayer!

CHAPTERS - Ephesians

1-3 - The Church

Greeting (1:1-2). Thanksgiving for God's Eternal Purpose revealed in the Church (1:3-14). (a) Chosen from eternity (b) adopted in love (c) redeemed in Christ (d) granted wisdom (e) accepted as heirs (f) given the Spirit (g) promised full perfection Thanksgiving for God's Infinite Power expressed through the Church (1:15-2:22). By it, Christ was raised (1:19-22). By it, individuals are saved (2:1-10). By it, Humanity is reunited (vs. 11-22). Paul's happy task to proclaim this Good News (3:1-13). Prayer (3:14-21). May they realize their priveleges and be perfected.

4-6 - Church Members

Be Worthy! Live in Unity in the Church (4:1-16). Living above reproach in personal life (4:17-5:21). Living in Love in Family life (5:22-6:9). The Family is a type of the Church. Be good soldiers in the warfare with Evil (6:10-18). God's Armor: Belt - truth; Breastplate - uprightness; Shoes - firm grounding in Gospel; Shield - faith; Sword - words supplied by the Spirit (especially in Prayer). Be alert. Conclusion (6:19-24).

PAUL'S LETTER TO THE CHURCH AT PHILIPPI

A CHRIST-CENTERED LIFE WILL HEAL DIVISIONS AND CREATE JOY AND PEACE

KEY WORD: "Joy"

KEY VERSE: "To me to live is Christ." (Philippians 1:21) (cf. 2:5, 3:14, 4:13:

DATE: 60 or 61 A.D. (Paul's appeal is nearing decision 2:23-24)

OCCASION: Epaphroditus who had recently brought a gift of money to Paul is returning home to Philippi, following an attack of illness and home-sickness.

PURPOSE: An expression of affection designed to encourage and unify the church in Philippi by revealing Paul's own joy in Christ.

- OUTLINE -

(Can such a spontaneous letter be outlined?)

1.	IN CHRIST - LIFE'S CENTER	Philippians ch. 1 cf. 1:21
2.	IN CHRIST - LIFE'S CONCORD	Philippians ch. 2 cf. 2:5
3.	IN CHRIST - LIFE'S CLIMAX	Philippians ch. 3 cf. 3:14
4.	IN CHRIST - LIFE'S CONTENTMENT	Philippians ch. 4 cf. 4:13

NOTES

In Colossians and Ephesians, Paul is addressing strangers (Colossians 1:4, Ephesians 1:15) but in Philippians, he opens his heart to intimate friends. He has been in constant touch with them since the church was founded 11 years before (4:15). The origin of the Church is found in Acts 16:11-40.

Note: Philippi: ~~was~~ (1) a Roman colony, (2) had very few Jews, (3) women were prominent. Paul visited Philippi after the "Severe" Letter to Corinth (II Corinthians 2:13), and on his return from Corinth spent Easter-week there (Acts 21:6). A visit after his aquittal by Nero is implied from I Timothy 1:3. Four times at least this Church has provided Paul with funds for his work (Philippians 4:16,18; II Corinthians 11:9). This was the only church Paul allowed to help him, and the first church to support missions. The occasion of this letter is a communication from Philippi inquiring about his health and his prospects and apologizing for not doing more to help him. Its tone revealed to Paul traces of dejection and disagreement with-in the church. He writes to again thank them for their gift and to hearten and harmonize them by revealing his own joy in Christ's followship and service. In this letter, we see Christ truly living in Paul. The letter is characterized by (1) affec-tion (2) joy (3) courage (4) independence (5) appeal to example of Christ (6) links ordinary life with lofty thoughts (cf. 2:4-6). With such bonds as united Paul, the Philippians and Epaphroditus, no wonder the heathen cried, "How these Christian love one another!"

CHAPTERS - Philippians

Greetings and Prayer 1:1-11. Paul's affairs and outlook 1:12-26. Everything is all right because of his fellowship with Christ. "You also take courage!" 1:27-30. "Please, drop your quarrels following Christ's humility." 2:1-18. Timothy and Epaphroditus, two examples of unselfishness

and courage 2:19-20. Is Paul excusing Epaphroditus for deserting him? Warning against those who hinder our fellowship with Christ (Judaizers, Perfectionists, Libertines) 3:1-4:1. Remember the goal: Christ-like character. Final plea for unity, confidence, joy, peace 4:2-9. Renewed acknowledgement of their generosity 4:10-20. Conclusion 4:21-23.

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PAUL AND CHRIST

Christ! I am Christ's and let the name suffice you,
Ay, for me too He greatly hath sufficed;
Lo with no winning words I would entice you,
Paul has no honor and no friend but Christ.

Yea thro' life, death, thro' sorrow and thro' sinning,
He shall suffice me, for He hath sufficed;
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ.

PAUL'S LETTER TO THE CHURCH IN COLOSSAE

CHRIST IS ABSOLUTELY ADEQUATE FOR PHILOSOPHY, RELIGION AND MORALS

KEY WORD: "Completeness"

KEY VERSE: "In Him dwelleth all the fullness of the Godhead bodily and ye are complete in Him." (Colossians 2:9-10)

DATE: 59 or 60 A.D. Written from Rome during his first imprisonment there.

OCCASION: Distressing news from Colossae of a persuasive cult that offers to supplement Christianity.

PURPOSE: To set forth Christ's Supremacy in relation to the Universe and his All-Sufficiency for the Christian Life.

- OUTLINE -

	INTRODUCTION	- Colossians 1:1-13
1.	THE PRE-EMINENCE OF CHRIST	- Colossians 1:14-2:3
2.	THE PRETENSE OF THE CULT	- Colossians 2:4-23
3.	THE PRACTICE OF CHRISTIAN LIVING	- Colossians 3:1-4:6
	CONCLUSION	- Colossians 4:7-18

NOTES

There is little science or philosophy in the Old Testament or in the Synoptic Gospels for the Hebrews were not given to speculation. Religion to them was simple and practical. It was the Greeks and Orientals who were fond of theorizing about the relation of Spirit to Matter, the Origin of the World, of the Soul, of Evil, etc. In Colossians we have the first

answer of Christianity to these speculations. The elements of the "New Thought" in Colossae seem to be (1) Worship of angels, thrones, dominions and powers as mediators between God and man (2:18, 1:16). (2) An elaborate and secret ritual (2:4, 8). (3) A return to Jewish ordinances (2:16,11). (4) Ascetic practices based on the theory that matter is the seat of evil (2:21-23). Paul's answer is overwhelming. Christ alone explains God and the Universe (1:15-18). Christianity is the "Higher Wisdom" (1:27, 2:3). Its glory is its Universality (not secret or exclusive) (1:28, 3:11). All ordinances of whatever origin were destroyed by the Cross (2:14-15). Asceticism does not get rid of sin (2:23) while Christianity does. Being a Christian means a complete break with sin, making us entirely new creatures with new motives, new principles, new energies. Any other cult is therefore unnecessary, foolish and futile. In the Gospel and the First Epistle of John a more developed form of this same oriental speculation (Gnosticism) is answered. (See notes on John)

CHAPTERS - Colossians

Greetings and Prayer 1:1-13. Christ, the Complete Savior, as the Revealer of God, as the Head of Creation and of the Church, as the Reconciler of Universe and of Men, 1:14-23. This is Paul's Good News which he proclaims to all men everywhere, 1:24-2:3. The Folly of accepting the "New Thought", 2:4-3:4. We have in Christ a New Nature (vs. 11), New Life (vs. 12-13), New Freedom (vs. 14-17), New Unity (vs. 19), New victory over sin (vs. 20-23),(3:14), Kill at one blow the old vices 3:5-17. Then cultivate Christ-like character. Instead of asceticism live as

Christians in the home 3:18-4). (Both Philemon and Onesimus would hear the section on Slaves and Masters.) Need for Prayer and tactful speech (4:2-6). Personal news and Farewell (4:7-18).

"Thou, O Christ art all I want
More than all in Thee I find."

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COMPLETE IN CHRIST

Galatians - Freedom in Christ
I Thessalonians - Growth in Christ

II Thessalonians - Hope in Christ

I Corinthians - Love in Christ

II Corinthians - Comfort in Christ

Romans - Righteousness in Christ

Colossians - Wisdom in Christ

Philemon - Brotherhood in Christ

Ephesians - Unity in Christ

Philippians - Joy in Christ

I Timothy - Steadiness in Christ

Titus - Beauty in Christ

II Timothy - Courage in Christ.

PAUL'S FIRST LETTER TO THE CHURCH IN THESSALONICA

CHRIST'S RETURN: - AN INCENTIVE TO COURAGE, BETTER MORALS, GOOD ORDER

KEY WORD: "More and More" (I Thessalonians 4:1, 4:10) (cf. 3:10, 3:12)

KEY VERSE: "The Lord make you to increase and abound in love that He may establish your hearts unblamable in holiness at the coming of our Lord Jesus." (I Thessalonians 3:12-13)

DATE: 50 or 51 A.D. Written from Corinth. (Acts 18:11)

OCCASION: Timothy's return with good news from Thessalonica.

PURPOSE: To strengthen, comfort, warn and encourage an infant church already suffering persecution.

- OUTLINE -

1. PAUL'S INTEREST IN THE CHURCH - I Thessalonians - 1-3
2. PAUL'S INSTRUCTIONS TO THE CHURCH - I Thessalonians - 4-5

NOTES

I and II Thessalonians are the first preserved letters of Paul though he has been an apostle for 15 years. Aside from James and Galatians (which some date later) these are the earliest portions of Our New Testament. Thessalonica was the largest (200,000), the most important and the busiest city in Macedonia. The traffic to and fro is reflected in I Thessalonians 1:8, 4:10. The founding of the church is described in Acts 17:1-10. Note: (a) There were many Jews (47,000 today). The preference of the Gentile proselytes for Christianity aroused their envy (Acts 17:5). (b) Paul's stay is brief (perhaps three months). (c) He is charged with treason to Rome (17:7).

(d) Jason guarantees the peace (17:9). After Paul's departure the Jews persecute the infant church and Paul vainly seeks to return (I Thessalonians 2:18). Timothy is sent as a substitute (3:2-5). He returns to Paulm now in Corinth with good news (3:6). The church is steadfast under persecution, given to hospitality, waiting for Christ's return, and eager to see Paul again. Timothy also reports that foes of the church are comparing Paul to certain impostere; itinerant philosophers, healers, preachers, who passed from city to city making money out of the ignorant and gullible. They pointed to the money Paul twice received from Philippi (Philippians 4:16), and made much of his failure to return to Thessalonica. Chapters 1-3 form Paul's smashing answer to this slander. Timothy has also found some things "lacking in their faith", (3:10). Pagan temptations are strong (4:1-8); some are loafing (4:9-12); some are troubled about their dead (4:13-18); some are disorderly (5:1-11); the leaders need support in discipline (5:12-22). Thus I Thessalonians is a prescription to meet the needs of the church as Timothy reported the symptoms. Because the church is largely Gentile (1:9), the appeal is not to the Old Testament, but to awakened <u>consciences</u> on the basis of Christ's soon Return in Judgement and with Rewards. Thus every paragraph points upward, 1:10, 2:12, 2:16, 2:19-20, 3:13, 4:6, 4:16-18, 5:9-10, 5:23. Because they are new converts, the teaching is simple and elementary (I Corinthians 3:1-2). The great "doctrinal" epistles are written to more mature believers.

Yet in these two letters we find the "essentials" of the faith, and the germs of those great ideas expanded in Paul's later epistles. The Thessalonian church stood next to Philippi in Paul's affection and this letter is perhaps his gentlest.

PAUL'S SECOND LETTER TO THE CHURCH IN THESSALONICA

CHRIST'S RETURN IS NO EXCUSE FOR MENTAL DISTURBANCE OR MORAL DISORDER

KEY WORD: "Work"

KEY VERSE: "We command that with quietness you work and eat your own bread. And be not weary in well doing." (II Thessalonians 3:12-13)

DATE: 51 A.D. A few months after I Thessalonians. Written from Corinth.

OCCASION: News from Thessalonica that expectancy of Christ's Return had created excitement and disorder in the Church.

PURPOSE: To supplement the instructions of the first epistle and correct a misunderstanding of its emphasis on Christ's Return.

- OUTLINE -

1. CHRIST'S RETURN IS CERTAIN - Be worthy!
   II Thessalonians ch. 1 (cf. 1:11)

2. CHRIST'S RETURN IS DELAYED - Keep your wits!
   II Thessalonians ch. 2 (cf. 2:2)

3. CHRIST'S RETURN IS DELAYED - Do your work!
   II Thessalonians ch. 3 (cf. 3:10)

NOTES

II Thessalonians is a supplement to I Thessalonians. That "prescription" was most effective in vindicating Paul to his friends. It produced greater courage and generosity. It also relieved fears for the dead, but it raised extravagant hopes in the living. The vivid passages of I Thessalonians regarding Christ's Return were so misinterpreted that Paul felt a false letter might have been circulated in his name (2:2).

Hence his careful signature in this and subsequent letters, (3:17). In order to quiet their minds (shaken by thoughts of the nearness of Christ's Return) Paul reviews his teaching regarding certain preliminary events. The purpose of chapter 2 is plain, though its details are obscure. Before Christ's Return, we may expect: (a) A lawless force (2:7) (b) A restraining power (2:6) (c) Restrainer removed (2:7) (d) An Apostacy (2:3) (e) Coming of "the Man of Sin" (2:3) (f) Wickedness ripened (2:9-12) (g) Then, Christ's Return (2:8). This "Pauline Apocalypse" uses language and ideas that originate in Daniel and are common to all similar Jewish writings. (Read notes on "Apocalyptic" p. 80) Paul's oral teaching in Thessalonica furnished them with the key, now lost to us. Augustine confessed "I am entirely ignorant of what the apostle means." His other epistles are silent on this program, and indeed speak more of a present union with Christ than of His Return. Following a narrow escape in Ephesus (II Corinthians 1:8-;0), Paul writes more of meeting Christ at death than of being alive at his Return. See II Corinthians 5:8, Philippians 1:23 and II Timothy 4:6. Having reminded the church that Christ's Return may be delayed, Paul commands the loafers to go back to work (3:6-15). It is well that we know little of the "How" or "When" of Christ's Return lest we become careless or presumptuous. It is enough to be always ready, not by excitement, curiosity, prophesying, or idle contemplation, but by a God-like love, a Christ-like endurance and a faithful performance of daily duty (3:5,13).

THE PASTORAL LETTERS OF PAUL TO TIMOTHY

I TIMOTHY

AN ORDERLY AND FAITHFUL CHURCH - A BULWARK OF THE TRUE GOSPEL

KEY WORD: "Keep the faith"

KEY VERSE: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called." (I Timothy 6:20)

DATE: 63 A.D. From Macedonia.

PURPOSE: To provide Timothy with supplementary instructions for his task in Ephesus of combatting false teachers and promoting the welfare and unity of the church.

- OUTLINE -

1. REMINDER OF THE LEADER'S TASK — I Timothy - 1:1-20
2. REGULATION OF THE CHURCH'S LIFE — I Timothy - 2:1-4:5
3. REGULATION OF THE LEADER'S LIFE — I Timothy - 4:6-6:21

NOTES

Acts and Philippians leave Paul in Rome awaiting the emperor's decision on his case. He was almost certainly acquitted for the charges were flimsy (Acts 26:30-32) and precedent was on his side, (Acts 18:12-16). Gallio, the consul in Corinth at this time was the brother of Seneca who was the emperor's tutor. In both Philemon and Philippians Paul seems to anticipate release. We know nothing of his subsequent travels. Tradition sends him to Spain in accordance with the wish expressed in Romans. He may well have visited his old churches in

Asia Minor, Macedonia and Greece. He seems to have founded new churches in Crete, Dalmatia and Gaul. After the great fire in Rome (July, 64) he was probably arrested, brought to Rome and executed as a criminal by the same emperor who had earlier announced his acquittal.

It is during this period (61-65 A. D.) that these pastoral letters were written to Paul's associates and successors. Timothy was converted in Lystra (Acts 14:7-20; cf. II Timothy 3:11); joined Paul on the 2nd Journey (Acts 16:1) and remained a constant companion thereafter. He was young, affectionate, timid, physically delicate, and inclined to shrink from hardships. But Paul proudly owns him as a "true son" (I Tim. 1:2); fellow-worker (Romans 16:21); and loyal Christian (Philippians 2:19 fol.). He is sent on missions to Thessalonica (I Thessalonians 3:2); Macedonia and Corinth (I Corinthians 16:10); Philippi (Philippians 2:19 fol.), and finally, is settled in Ephesus as Paul's personal representative and successor. The false teachers who trouble the church seem to be Jewish members who (a) emphasize the law (I Timothy 1:7); (b) delight in legends and myths about Old Testament characters. Example: II Timothy 3:8; Jude 9; (c) teach asceticism and exercises (I Timothy 4:1-4, 8); (d) spiritualize the resurrection, (II Timothy 2:18); (e) practice magic arts (II Timothy 3:13 "seducers", cf. Acts 19:19). Paul's "prescription" includes: (1) Emphasis on the true Gospel, (2) orderly public worship, (3) blameless and well-qualified officers, (4) church discipline, and above all, (5) attractive, Christ-like living by all church members.

II TIMOTHY

A BRAVE AND FAITHFUL LEADER - AN ASSET TO THE CHURCH OF CHRIST

II Timothy is Paul's Valedictory, written shortly before his "departure" in Rome. Its purpose is to encourage Timothy in his difficult work at Ephesus and if possible to bring him to Rome before the Headman's axe falls. Did Timothy arrive in time?

KEY WORD: "Courage"

KEY VERSE: "Thou therefore endure hardness, as a good soldier of Jesus Christ." (II Timothy 2:3)

DATE: 64 A.D. From Rome.

PURPOSE: To urge upon Timothy the faithful fulfillment of his ministry and to hasten his visit to Rome if possible.

- OUTLINE -

INTRODUCTION		- II Timothy - 1:1-7
1.	BE BRAVE - For Paul's Sake	- II Timothy - 1:8-2:13
2.	BE BRAVE - For the Gospel's Sake	- II Timothy - 2:14-26
3.	BE BRAVE - For the Time's Sake	- II Timothy - 3:1-4:8
PERSONAL MESSAGES		- II Timothy - 4:9-21

THE PASTORAL LETTER OF PAUL TO TITUS

AN ATTRACTIVE AND GODLY LIFE IS CHRISTIANITY'S GREATEST ASSET

Titus is older, more experienced and by nature braver than Timothy. His was the "test case" at the Jerusalem Council (Galatians 2:3, Acts 15). He handled successfully a delicate situation in Corinth. This letter finds him in Crete completing the organization and establishing the truth in new churches there. This letter is carried by Zenas and Apollos to encourage him and notify him to meet Paul later (2:12-13). False teachers similar to those in Ephesus (see I Timothy) are in Crete, but the main difficulty is the low moral standards in the island.

KEY WORD: "Adorn"

KEY VERSE: "Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Savior in all things."

DATE: 63 A.D. From Corinth.

PURPOSE: To give Titus special instructions concerning his difficult duties as pastoral evangelist in Crete.

- OUTLINE -

INTRODUCTION		Titus - 1:1-4
1.	CHRISTIAN LIVING - Needed in Crete	Titus - 1:5-16
2.	CHRISTIAN LIVING - Within the Church	Titus - 2:1-15
3.	CHRISTIAN LIVING - Towards the World	Titus - 3:1-8
4.	CHRISTIAN LIVING - Towards the Factious	Titus - 3:9-11
PERSONAL MATTERS		Titus - 3:12-15

QUESTIONS ON I AND II THESSALONIANS, I AND II TIMOTHY, TITUS

1. Have you read I and II Thessalonians, I and II Timothy and Titus?
2. What Christian doctrine is stressed in I Thessalonians?
3. What is the purpose of II Thessalonians? (See notes)
4. To what period in Paul's life do the "Pastoral Epistles" (i.e. I and II Timothy, Titus) belong?
5. Mention one way of combatting false teaching suggested in the Pastoral Epistles. (See notes)
6. (Optional) Think back over our rapid survey of Paul's Epistles and state briefly some one thing that has impressed you in our study.

****

"And so I live, you see,
Go through the world, try, prove, reject,
Prefer, still struggling to effect
My Warfare; happy that I can
Be crossed or thwarted as a man,
Nor left in God's contempt apart,
With ghostly smooth life, dead at heart,
Tame in earth's paddock as her prize.

Thank God, no paradise stands barred
To entry, and I find it hard to be a Christian,
as I said."

PAUL'S LETTER TO PHILEMON

LOVE IS TO BE THE RULING PRINCIPLE IN ALL OUR CIRCUMSTANCES

KEY WORD: "Brotherhood"

KEY VERSE: "Receive him no longer as a slave but as something better than a slave - a brother beloved." (16)

DATE: 59 or 60 A.D. Written from Rome during Paul's first imprisonment.

OCCASION: A runaway slave, converted by Paul is returning to his master in Colossae.

PURPOSE: To effect reconciliation and the slave's acceptance as a Christian brother.

NOTES

In the fourth century we nearly lost this letter, for the theologians said it was trivial, unedifying, and uninspired. It added nothing to Christian doctrine or organization and was unworthy of Paul! Jerome, Chrysostom and Theodore nobly defended it. This epistle (the only private letter of Paul preserved (cf. III John) reveals the winsomeness of Paul as no other does. He reminds us of Jesus in his love for individuals, his gentle humor, tact, generosity and practical brotherhood. But more important Philemon hints at the social dynamite latent in Christianity. The new wine will burst the old bottles of the society into which it is poured as well as the religion in which it was cradled (cf. Galatians) Onesimus (whose name means Profitable cf. vs. 11) is both a runaway slave and a thief. Crucifixion was the

usual punishment for either of these crimes. In Rome he "chances" to find Paul, and through him finds Christ (10). Repentance must be followed by Restitution and Onesimus plans to return to his master! Paul undertakes the office of mediator and with his own hand (19) pens these lines of affectionate entreaty indentifying himself with Onesimus (17). He does not say "emancipation", though the word trem--bles on his lips in vs. 21. He is content to point out that among Christians the conception of brotherhood is to be practiced as well as preached. By breaking down the spirit that makes slavery possible, Paul is moving towards the break-down of the institution also. It is well to note that there was nothing in either Jewish religion nor pagan philosophy to produce this principle and bring about this change. Had Paul condemned slavery as such he would have accomplished nothing in the society in which he lived. Instead he would have invited the hostility of the Roman Government and encouraged a disasterous slave-war. Did Philemon grant Paul's request? Probably, yes, else this letter would never have been preserved. In Romans we get the <u>theory</u> of the Universal Nature of Christianity - in Philemon we have an example of it.

QUESTIONS ON EPHESIANS, PHILIPPIANS, COLOSSIANS AND PHILEMON

1. Have you read Ephesians, Philippians, Colossians and Philemon?
2. What seems to be God's Plan for the Church as explained in Ephesians? (See notes 2:15-16, 3:6,10, 4:13)

3. From what Church was Paul willing to accept gifts of money for his work?

4. Mention two elements in the "New Thought" cult that arose in Colossae?

5. Who was Onesimus?

***** **********

"Lo as some ship, outworn and overladen,
Strains for the harbour where her sails are furled;-
Lo as some innocent and eager maiden
Leans o'er the wistful lilit of the world,

Dreams of the glow and glory of the distance,
Wonderful wooing and the grace of tears,
Dreams with what eyes and what a sweet insistance
Lovers are waiting in the hidden years;-

So even I, and with a pang more thrilling,
So even I, and with a hope more sweet,
Yearn for the sign, O Christ! of thy fulfilling,
Faint for the flaming of thine advent feet. "

HEBREWS

HOLD FAST TO CHRISTIANITY, FOR IT IS THE PERFECT AND FINAL RELIGION

KEY WORD: "Better" (13 times)

KEY VERSE: "The law made nothing perfect, but the bringing in of a better Hope did, by which we draw near unto God." (Hebrews 7:19)

DATE: About 85 A.D. Early days of the persecution under Domitian.

OCCASION: The writer (in exile) is alarmed by the dullness and indifference in his home church (Rome), now facing renewed persecution.

PURPOSE: To arouse heroic devotion to Christianity as the perfect and final religion.

- OUTLINE -

1.	JESUS CHRIST - The Supreme Prophet	Hebrews - 1-2
2.	JESUS CHRIST - The Supreme Pioneer	Hebrews - 3-4
3.	JESUS CHRIST - The Supreme Priest	Hebrews - 5-10
4.	CHRISTIANITY - The Supreme Privilege	Hebrews - 11-13

NOTES

Hebrews throws light upon the obscure period between Paul's last letter (65 A.D.) and John's writings (95 A.D.). It reveals a community of believers (a) who were losing their early enthusiasm and devotion (2:3:6&10-12; 10:23-25) (b) who years before had heroically endured persecution (10:32-34) perhaps that of Nero (c) whose leaders have died (13:7) (d) in whom the hope of Christ's Return has grown dim (9:28, 10:35-37) (e) a new persecution has begun (12:1-13;13:3) (f) Church unprepared and in danger of "falling away" into unbelief like Israel (4:11) and Esau (12:16).

Writer and reader belong to one of the "house-hold" churches in Rome (cf. Romans 16:5, Colossians 4:15). He is now absent (in exile?) with other Italian Christians (13:19,24). This letter is in reality a sermon (13:22), prepared to be read aloud to the church as though the writer himself were speaking (cf. 8:1, 11:32 etc.). Though the danger is not a return to Judaism but drifting into irreligion, the writer seeks to establish Christianity as the "perfect" (i.e. Ideal) and "eternal" (i.e. Final) religion, by proving its superiority to the Mosaic religion established at Sinai. All Christians admitted that the religion recorded in the Old Testament was the best of all religions prior to Christianity. Because his purpose is practical, not theological, the writer continually interrupts his argument with urgent appeals for Loyalty, Patience, Growth, and Diligence. The author is unknown. Apollos, as described in Acts 18:24-28, is the type of person required. The author must be an eloquent Jew who speaks Greek, is familiar with the Septuagint and with Alexandrian philosophy, has been under the influence of Paul and is able to refute the arguments of Judaism. The style, method, theology and especially 2:3, are decisive against Paul as the author.

CHAPTERS - Hebrews

1-4 - The Supremacy of Christ

Christ superior to Prophets (1:1-3). His revelation of God, full and final. Superior to Angels (1:4-2:18), as Son to servants, king to subjects, Creator to creatures. Also in His Exaltation, Lordship and Humanity. Superior to Moses, as Originator to administrator, Son to servant, (3:1-4:16). Christ also

brings the Rest (i.e. Blessedness of peace and perfection), concerning which Moses (and Joshua) had failed.

5-7 - Christ the Perfect High Priest

Qualified by compassion and divine appointment (5:11-6:20) An Appeal for Growth) (5:1-10). Belongs to Superior Order, e.g. Melchizedek, characterized by (a) Royalty, (b) Righteousness, (c) Peace, (d) not inherited, (e) eternal, (7:1-28) This Order also (a) antedates Aaron, (b) supercedes Aaron, (c) confirmed by Oath.

8-10 - Function of the Perfect Priest

He officiates in the True Tabernacle (8:1-5). Inaugurates the New Covenant (8:6-13). Makes a Perfect Reconciliation (a) in the Realm of Reality (b) by offering himself in an eternal spirit of holiness and love, (9:1-10:18). Thus actually securing for us the forgiveness and power promised under New Covenant.

11-13 - Hold Fast to your Religion!

Remember the Penalty of Apostacy (10:19-31), your past record (10:32-39), example of Heroes (11:1-40), Jesus Christ (12:1-4), the Purpose of Suffering (12:5-18), your solemn responsibilities (Privileges) (12:19-29), your Religious duties (13:7-17), Conclu-sion (13:18-25).

AN OPEN LETTER TO CHRISTIAN JEWS - FROM JAMES, THE LORD'S BROTHER

A FAITH THAT DOES NOT CONTROL THE LIFE, CANNOT SAVE THE SOUL

KEY WORD: "Consistency"

KEY VERSE: "What good is it, my brethren, if a man professes to have faith and yet his actions do not correspond? Can such faith save him?" (James 2:14) (Weymouth)

DATE: About 48 A.D. (Before Jerusalem Council Acts 15)

OCCASION: A deep concern for Christian communities that are suffering from abuse from without and inconsistent conduct within.

PURPOSE: To deliver these believers from all false professions and encourage them in true Christian living.

NOTES

This letter may be the first contribution to our New Testament literature. With the omission of 3 or 4 verses it might be included in the Old Testament (cf. Proverbs, Amos). James is the brother of Jesus (Galatians 1:19) and president of the Jerusalem Church (Acts 15:13). His parentage, association with Jesus and devout study of the Old Testament brought him near to Kingdon of God even before the Resurrection. His conversion (1:18) was a quiet realization that in Jesus Christ the Law and Prophets found their fulfillment, but his mind still moves in the old paths. Jesus in Luke 5:39 had such persons in mind. In this epistle James cites the example of Abraham, Rahab, Job, and Elijah (never Jesus - contrast I Peter), and alludes to the Proverbs ten times,

Job six times, Apocrapha twenty times. Though he says little about Jesus, his speech is more like Jesus' than any other New Testament writer. The "text" for his letter is "By their fruits ye shall know them" (Matthew 7:16), and there are a dozen parallels with the Sermon on the Mount. Like his Elder Brother, he condemns formalism, pride, malice, greed, hypocrisy, worldliness. These were the besetting sins of Jewish Christians, as idolatry and immorality were of the Gentiles. James made an ideal leader in the Jerusalem Church, being respected by all for his holy life and genuine piety. He was stoned by order of High Priest about 61 A.D. Some Jews thought the fall of Jerusalem was punishment for this crime. The Epistle is valuable as a manual of Christian Ethics, an impeachment of profession with practice, and a commitment of Christians to the social demands of the Gospel. An early date for the epistle is implied from the simple theological ideas, and the kind of sins that are condemned. Believers still attend the synagogue (2:2 r.v.) and are governed by elders (5:14).

James and Paul: The language of James (2:14-26) may have been misunderstood and turned against Paul's gospel. Galatians 3:6-9, Romans 4:1-25, may be a tactful correction. James and Paul use the same words with different meanings. The "faith" James scorns is theoretical belief; the "faith" Paul demands is full commitment to Jesus. The "works" James encourages are deeds of love and kindness; the "works" Paul condemns is obedience to a ceremonial and legal code as a means of earning salvation. Galatians 5:6 shows the fundamental agreement of Paul and James.

- OUTLINE -

HOW A CHRISTIAN ACTS:- Under trial (1:1-18), After hearing God's Word (1:19-27), Towards social distinctions (2:1-12), When verifying a profession of faith (2:14-27), In his speech (3:1-18), Towards worldly tendencies (4:1-17), When oppressed (5:1-12), In prayer (5:13-20).

QUESTIONS ON HEBREWS AND JAMES

1. Have you read Hebrews and James?
2. Describe briefly the conditions of the readers for whom Hebrews was written.
3. Give one reason why Christ was a better High Priest than Aaron.
4. Give two reasons suggested in Hebrews for "holding fast" the Christian faith in spite of persecution.
5. What does James mean by "works" (2:14-26)? Would Paul commend such works? (cf. Romans 12:9-21, I Corinthians 7:19, II Corinthians 9:8, Galatians 5:22)

A LETTER FROM PETER TO CHRISTIANS OF ASIA MINOR (I PETER)

HOW CHRISTIANS WIN THE VICTORY OVER UNDESERVED ABUSE AND PERSECUTION

KEY WORD: "Joyous-Hope" (or "Suffering and Glory")

KEY VERSE: "Rejoice inasmuch as ye are partakers of Christ's suffering that when his glory shall be revealed, ye may be glad with exceeding joy." (I Peter 4:13)

DATE: About 65 A.D. Soon after Nero's persecution began in Rome.

OCCASION: News from Asia Minor that Christians are already suffering from popular hostility and are facing more severe persecution.

PURPOSE: To inspire these Christians with the Christ-like method of meeting persecution and triumphing over suffering.

- OUTLINE -

INTRODUCTION - The Joy of Salvation
I Peter 1:1-12

1. PERSONAL LIFE - Of Christians Under Persecution
I Peter 1:13-2;10

2. SOCIAL DUTY - Of Christians Under Persecution
I Peter 2:11-3:12

3. RARE OPPORTUNITY - Of Christians Under Persecution
I Peter 3:13-5:11

CONCLUSION
I Peter 5:12-14

NOTES

First Peter has been labeled "the most lovable book in the New Testament". It breathes without bluntness, the authority of James; the theology of Paul without his controversy;

the gentleness of John without his severity. Jesus had prayed for Peter that he might turn again and strengthen his brethren (Luke 22:32). I Peter is an answer to that prayer (cf. 5:12). Peter disappears in Acts, after 15:7-11. In Galatians 2:11-16, he wavers once more. In I Corinthians 1:12, 9:5, his influence is great and widespread. When this epistle is written Peter seems to be in Rome taking up the work of Paul "who has departed to be with Christ". Mark and Silas, Paul's companions, are now Peter's associates (5:12-13, cf. II Timothy 4:11). The back-wash of Nero's persecution is being felt in Asia Minor (4:12), and the very name "Christian" is hated (4:14, 16). In the main, however, Christians are suffering from slander, insult, outrage, ostracism (2:12, 3:9,16, 4:4,14 cf. Acts 28:22). Peter strengthens them with reminders that their suffering is (a) not accidental (4:12) (b) shared by other Christians (5:9) (c) shared by Christ (2:21, 4:13) (d) temporary (4:7) (e) tests loyalty (1:7) (f) purifies character (4:1) (g) a prelude of Glory (5:10) (Compare the meaning of suffering in Job, page 53). In Christ, the Suffering Servant of Isaiah found fulfillment (2:22-25 cf. Isaiah 53). A "Christian attitude" towards ill-treatment includes blameless living, mutual love, good citizenship, readiness to explain one's faith, patience, returning good for evil, freedom from anxiety, joy in fellowship with Christ, and constant anticipation of the Bright Reward. Peter is fond of his Old Testament (LXX) and is well acquainted with Romans (31 parallels), Ephesians (15 parallels), James

(13 parallels). Reminiscences of One Peter "has seen and loved" (1:8) cf. John 20:29 frequently crop up, (2:5, Matthew 16:18, 5:2, John 21:16, 5:5, John 13:4, 5:1, 2:23) Peter witnessed Jesus' trial.

CHAPTERS - I Peter

1 - The Introduction

The greatness of Salvation (1:1-12); Perfected in the future, enjoyed in the present, predicted in the past. Beyond angels' comprehension!

1-2 - Christian Living

Such salvation (1:13-2:10), calls for holy living (13-16). Reverence (17-21). Love (22-25). Growth (2:1-10). For Christians are the True Israel.

2-3 - Christian Duties

Social duties of Christians (2:11-3:12) towards detractors (11-12), as citizens (13-17), slaves (18-25), wives (3:1-6), husbands (3:7), summary (8-12).

3-5 - Christian Suffering

Special Privilege of Suffering (3:13-5:11), may win others to Christ (13-18), may enlarge our ministry (as it did Christ's) and bring triumph (as to Christ) (18-22); emphasizes break with Sin and Consecration to God (4:1-6); stimulates stewardship (7-11); deepens fellowship with Christ (12:16); gives confidence of Salvation (17-19); calls for fidelity, humility, alertness (5:1-9); leads to glory (10-11); farewell (12-14).

THE SECOND LETTER OF SIMON PETER

AN APPEAL FOR DILIGENCE IN THE CULTIVATION OF HIGH MORAL CHARACTER

KEY WORD: "Grow!"

KEY VERSE: "Giving all diligence add to your faith; virtue; ....knowledge;....self-control;....patience;.... godliness;....brotherliness;....love." (II Peter 1:5-7)

DATE: If by Peter, 65-67 A.D. If by his disciple, 125-150 A.D.

OCCASION: A lowering of the moral standards of Christian living caused by immoral teachers.

PURPOSE: To warn Christians against such immoral teachers and urge them on to continual growth in Christ-like character.

- OUTLINE -

1.	THE MESSAGE - And its foundations	II Peter - 1
2.	THE MESSAGE - And its foes	II Peter - 2
3.	THE MESSAGE - And its final vindication	II Peter - 3

NOTES

II Peter introduces us to the last stages of immoral teaching before these sects were finally excluded from the Church. The germ of this false teaching is found in Colossians 2:8-23. Its features are discernible in II Timothy 3:2-8. More clearly in Revelation 2:14,20,24 and I John 3:4-8. Vividly pictured in Jude 4-19. The temptation to immoral living was strong in the New Testament world (as in ours). It is not strange, therefore, that within the church teachers arose who both practiced immorality (as in Jude) and taught it to

others (II Peter 2:18). They based their teaching on (1) Philosophical distinctions between mind and flesh- knowledge was important, not morals, (Jude 19, R.V.); (2) Misuse of Paul's doctrine of freedom and grace (cf. Galatians) (II Peter 3:16; Jude 4). (3) Denial of the second coming (II Peter 3:4). This letter - a tract for the times - pictures the sure judgment awaiting false teachers together with their followers and calls for earnest endeavor in cultivating a blameless life.

CHAPTERS - II Peter

The Message

Diligently use the materials God has provided for Growth in character (1:1-11). Only thus are we safe now, and secure in our Reward. This message is important for : "Last Words" of the Writer (1:12-15); who witnessed the Transfiguration (1:16-18); confirmed by Old Testament prophets (1:19-21); false teachers who oppose this Message had their prototypes in the Old Testament (2:1-22)— their Doom is certain. This chapter is based on Jude 3-18, (see notes on Jude). Delay in Christ's Return in Judgement is no reason for denying its reality (3:1-13): (a) taught by the prophets, Lord and Apostles, (b) God's time differs from ours, (c) delay is gracious, allowing time to win souls and to grow, (f) Paul's letters agree with this preaching. Final appeal for the Message (3:14-18) "Grow in Christ-like Character!"

AUTHORSHIP

II Peter is not directly quoted until Origen (230 A.D.), and he admits its authorship is questioned. Eusebius (315 A.D.) declares II Peter is edifying, but disputes its authorship. Calvin thought a disciple of Peter wrote it by his command. Sir William Ramsay says "the epistle is the work of a disciple full of the spirit and words of Peter." The reasons for these doubts are many, including: (1) Difference in style, tone, language from I Peter. (2) Reference to Paul's epistles as "Scripture". (3) Death of church fathers long past. (4) Use of Jude. (5) Late appearnace in writings of early church. Such "pseudonymous" literature was common in ancient world and was intended not to deceive, but rather to give authority to the message delivered. It was done with the honest and humble aim of edifying the faithful. These writers viewed their work as an extension of their master's spirit, as modern sermons claim authority of Paul or Jesus. The abiding value of II Peter, regardless of who wrote it, is indicated in the notes above.

A PASTORAL LETTER FROM THE APOSTLE JOHN (I JOHN)

HOW CAN WE KNOW WE ARE REALLY CHRISTIANS?

KEY WORD: "Know" (24 times)

KEY VERSE: "These things have I written unto you that ye may know that ye have eternal life." (I John 5:13; cf. John 20:31)

DATE: 95-97 A.D. (Shortly after Gospel of John)

OCCASION: The presence of false teachers in the communities shepherded by the Apostle John in Asia Minor.

PURPOSE: To impart confidence and joy to Christians in danger of being led astray into error in doctrine and life. (5:13, 1:4)

- OUTLINE -

INTRODUCTION I John - 1:1-4

1. CONDITIONS OF FELLOWSHIP WITH GOD - WHO IS LIGHT
I John - Ch. 1-2

2. CHARACTERISTICS OF SONSHIP TOWARDS GOD - WHO IS LOVE
I John - Ch. 3-5

SUMMARY I John - 5:13-21

NOTES

I John is the last utterance of the apostles, and forms a fitting climax of revelation. No writing takes us nearer the heart of religion or deals more clearly with practical life. There is no argument, no speculation, no complaint, but instead a calm statement of eternal truths. Final facts are stated as Final Facts. Faith vs. Works disappear in a statement like 3:7. Jewish and Gentile believers forget their differences in opposition to "the World" (2:15).

Controversy about the Atonement seems petty beside the simple statement "the Father sent the Son to be the Saviour of the world" (4:14). Although its truth is timeless, it was written, like the rest of the Bible, to meet a particular situation, (cf. 2:26, 3:7, 4:1-6). The "spirit of error" (4:6) is a false philosophy called "Gnosticism" (i.e. "one who knows"). It was budding in Colossae in 60 A.D. and now in Asia Minor is in full blossom. Gnosticism identified matter and evil and therefore (1) denied the Incarnation (2) denied the reality of sin as a moral principle. Their third error was an exaltation of intellectual knowledge that led to exclusiveness, coldness, lovelessness. In every sentence of this epistle John has these Gnostic teachers in mind. This answer declares: (a) the Incarnation was real, 1:1-3, 2:22, 4:2-3, 5:6 (b) sin is real and must be forsaken, 1:8-2:6, 2:29, 3:3-10 (c) Christians must love one another, 2:9-11, 3:10-18, 4:7-21. In opposition to the deceptive "knowledge" of the Gnostics he sets the true "knowledge" of God through Christ (5:20). Though Christianity is an inner fellowship with God it can be subjected to tests. These are (a) Ethical conduct, 2:3, 2:29; (b) Belief in real Humanity of Christ, 4:2, 5:1; (c) Brotherly love, 3:14, 4:7.

CHAPTERS - I John

The Basis of Fellowship with God 1:1-4.

Conditions of Fellowship 1:5-2:29: (a) Confession of Sin 1:5-2:2; (b) Obedience 2:3-6; (c) Brotherly

Love 2:7-11; (d) Separation from World 2:12-17; (e) From false teaching 2:18-29.

Characteristics of Sonship 3:1-5:12: (a) Departure from Sin, 3:1-10; (b) Confidence of Salvation, 3:11-24; (c) Descernment of false teaching, 4:1-6; (d) A God-like Love, 4:7-21; (e) Victorious Faith, 5:1-12.

Conclusion (5:13-21). Writer's purpose (13). Dealing with one who is led astray (14-17). Christian "gnosis" (18-21).

II AND III JOHN

These letters are precious as relics of the correspondence of the author of I John and the Gospel of John. II John is addressed to a particular church called "the elect lady" (cf. vs. 13, I Peter 5:13) and indicates the presence of itinerant Gnostics who might seek hospitality in the church addressed, (vs. 10). III John is a personal note thanking Gaius for receiving John's representatives when Diotrephes refused them hospitality (vs. 10). In John's time, as in ours, churches were imperfect, exposed to false teaching from without and often plagued with arrogant leaders within.

QUESTIONS ON I AND II PETER - AND - I, II AND III JOHN

1. Have you read I and II Peter and I, II and III John?
2. Indicate two suggestions Peter makes to strengthen Christians to heroic endurance of suffering. (See notes)
3. What seems to be the purpose of II Peter? (See notes and II Peter 1:5 f, 3:11, 17, 18.)
4. What is the purpose of the First Epistle of John? (cf. I John 5:13, 1:4)
5. Name one test John suggests for discovering whether we are real Christians or not. (See notes)

A LETTER FROM JUDE

TO LIVE AN IMMORAL LIFE IS TO DENY THE CHRISTIAN FAITH

KEY WORD: "Purity"

KEY VERSE: "Keep yourself within the Love of God, hating every trace of impurity." (Jude 20, 23)

DATE: About 80 A.D. (?)

OCCASION: Disturbing news that impure persons have stolen into the Christian brotherhood. (Jude 3, 4) The community may be Antioch of Syria.

PURPOSE: To warn the Church of this danger and urge its members to live lives of spotless purity.

- OUTLINE -

	INTRODUCTION	Jude - 1-4
1.	DOOM OF THE IMPURE	Jude - 5-15
2.	DUTY OF THE PURE	Jude - 16-23
	BENEDICTION	Jude - 24-25

NOTES

James, the Lord's brother, (Galatians 1:19) had written a letter to Jewish Christians regarding the sins to which they were especially susceptible. Some years later, his brother Jude (vs. 1, Mark 6:3) writes a letter to Gentile Christians concerning the chief vices brought into the Church by paganism. As James was troubled by the misuse of Paul's doctrine of Faith, (James 2:14-26), so Jude is concerned by the perversion of Paul's doctrine of Grace (vs. 4). The persons who are undermining the godly character of the Christians community are not described but rather denounced, indignation taking the place of argument. We gather however

that these trouble-makers are (a) immoral, vss. 4, 7-8, 10, 23; (b) covetous and selfish, vss. 11, 16, 12. Cf. I Corinthians 11:20 ff; (c) rebellious, vss. 8, 11, 16; (d) loud and pretentious, vss. 13a, 16; (e) causing divisions, vss. 16c, 19.

Earnest Christians are to defend themselves and the Gospel by (a) remembering the fate of such persons (their prototypes are found in the Old Testament), vss. 5-15; (b) recalling that their appearance was foretold, 16-18, cf. I Timothy 4:1-3, II Timothy 3:1-7; (c) building upon their creed a pure life, thus keeping God's approval, vss. 19-21; (d) rescuing such as can be redeemed, vss. 22-23; (e) resting on God's Power to keep us from falling, vss. 24-25.

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II PETER AND JUDE: In II Peter 2:1-3:3, almost everything in Jude 4-18 is reproduced. II Peter omits Jude's quotation (vs. 14) from the apocalyptic Book of Enoch (date 75 B.C.) and also abbreviates Jude's allusion (vs. 9) to another apocraphal book, the Assumption of Moses, (date, 8 A.D.). We need Jude 9 to understand II Peter 2:11. So also Jude 13 helps fill in II Peter 2:17, and Jude 10 clears up II Peter 2:12. When II Peter is written the lewd persons have added the <u>teaching</u> of their immoral philosophies (II Peter 2:1) to the corrupting influence of their shameless example.

THE REVELATION GRANTED TO JOHN

A FINAL ASSURANCE OF THE ULTIMATE TRIUMPH OF CHRIST AND HIS CHURCH

KEY WORD: "Victory" (or "Throne" 30 times)

KEY VERSE: "He that sat upon the Throne said, 'Behold I make all things new, (and) he that overcometh shall inherit these things'". (Revelation 21: 5,7)

DATE: About 75 A.D. (Vespasian, Emperor, 17:10)
Most scholars, 93-95, (Domitian, on throne.)

OCCASION: The Roman government is undertaking a systematic persecution of Christians producing temptation to apostacy and peril of extinction of the church.

PURPOSE: To put heart and hope into despairing Christians (cf. Daniel) by assurance of Christ's presence now and complete Victory soon.

- OUTLINE -

INTRODUCTION — Revelation 1:1-8

1. THE CHURCH TRAINED - By Christ Himself — Revelation ch. 1-3
2. THE CHURCH TRIED - Under Christ's Control — Revelation ch. 4-16
3. THE CHURCH TRIUMPHANT - With Christ Forever — Revelation ch. 17-22

EPILOGUE — Revelation 22:6-21

NOTES

Without Revelation the New Testament is incomplete. The fellowship with Christ begun in the Gospels is continued in Acts and Epistles, (I John 1:3-4), the Church is Christ's

Body (Ephesians 1:23), He lives in the Christian (Galatians 2:20), but no one is completely satisfied. Creation "groans" (Romans 8:22); -the Christian also (Romans 8:23). Christ-likeness is imperfect (I John 3:2). Some enemies are un-subdued, (I Corinthians 15:26, Hebrews 2:8.) Revelation furnishes the climax and consummation of the whole process--the description and guarantee of the Goal, God has planned from the beginning. Revelation also completes the Old Testament, gathering up its unfulfilled prophecies and symbolic pictures. (In its 404 verses there are 550 references to the Old Testament). This book is the clearing-house for Isaiah 60-66, Ezekiel 38-48, Daniel and Zechariah. Its literary form is apocalyptic. Scores of books of this type were written after Daniel, two being quoted in Jude (verses 9, 14). For features of such Apocaplypses, see page 80. Read Revelation therefore expecting to find sym-bolism, not literalism. Its descriptions are to be felt, not visualized. (Cf. 17:9 Woman sitting upon 7 mountains; 5:6-7 A lamb with 7 eyes, slaughtered, yet taking a book; 20:1, Satan chained and locked up; also 1:16; 8:12, 9:7-10). It is "beyond dispute" (Harnack) that the original meaning of the First Beast was the Roman Empire; Woman was Rome; Seven Heads were seven Emperors; Ten Horns were the Provin-cial governors; Second Beast represents the priests enforc-ing emperor-worship; and the Revived head (13:3, 17:8,11), the widespread expectation of Nero's return.

The Abiding Values of Revelation include (a) God's Supremacy in History, (b) Christ's Sufficiency, (c) Certainity of final Overthrow of Evil, (d) Spiritual forces triumph over material forces, (e) Readiness for Christ's Return includes; loyalty, purity (3:4), service (19:8), courageous fighting with evil, (f) Creation's Goal - A Perfect Social State.

The Author of the Apocalypse -

> "Never doubted clouds would break,
> Never dreamed, though right were worsted
> Wrong would triumph.
> Held, we fall to rise, are baffled to fight better,
> Sleep to wake."

CHAPTERS - Revelation

1-3 - Church Hesitant

Prologue (1:1-3). Salutation (1:4-8). Glorified Christ amid his Churches (1:9-20). Some typical churches (chs. 2-3): Ephesus, declining in zeal. Symrna, spiritually rich. Pergamos, tempted to compromise with emperor-worship. Thyatira, tolerating an immoral teacher. Sardis, life-less. Philadelphia, faithful. Laodicea, self-satisfied and half-hearted.

4-16 - Church Militant

God rules (Ch. 4). Christ who died for us unrolls the scrolls of the Future (Ch. 5). Six seals, God's Instruments of Judgment (Ch. 6). Conquest, War, Famine, Death, Martyr's Prayers, Earthquake. First Interlude (Ch. 7): Saints safe on earth (1-8). Foreglimpses of Redeemed in Heaven (9-17). Six

Trumpets, Warning Judgments to induce repentence (chs. 8-9). (The Seventh Seal introduces a new series.) Partial Blight on Land, Sea, Rivers, Heavenly Bodies. Fiendish Locust. Demonic Invaders. Second Interlude, ch 10:1-11:13. Time of End has arrived 10:1-7. Prophet recommissioned 10:8-11. Worshippers in True Temple safe 11:1-2, (cf. 7:1-8). Work and Reward of Martyrs., 11:3-13. The "Last Trumpet"; anticipating song of victory, 11:14-19. The Trinity from Hell, ch. 12-13: Satan's wrath explained, ch. 12. Satan's agents, First Beast (13:1-10), Second Beast (13:11-18). Reassuring glimpse of the Redeemed, ch. 14:1-5. Final Warning, 14:6-20. Seven Last Plagues, ch. 15-16; - on Land, Sea, Rivers, Sun Throne of Satan (Rome?), Euphrates, Air - resulting in violent earthquakes.

17-22 - The Church Triumphant

Doom of Babylon (Rome) (17:1-19:10). Promised, ch. 17. Celebrated, 18:1-19:10. Final conflict, Triumph, Resurrection, Judgment, 19:11-20:15. The New Heaven and the New Earth, 21:1-22:5. Epilogue, 22:6-21. The Book's importance. The nearness of End. Encouragements. Invitation and Prayer.

QUESTIONS ON JUDE AND REVELATION

1. Have you read Jude and Revelation?
2. What kept Jude from writing the letter he intended concerning the common salvation enjoyed by Jew and Gentile alike? (vs. 3-4)

3. What peril is threatening the churches to whom Revelation is addressed? (See 1:9, 2:10, 2:13, 3:10, 6:9, 12:17, 13:17, 14:9, 14:13, 17:6, 20:4, etc.)
4. Is the language of Revelation to be interpreted literally or symbolically?
5. Why does it form a fitting and needed conclusion for the Bible? (See notes)

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THE REVELATION OF JOHN

Lo! Heaven's doors lift up, revealing
How Thy judgments earthward move;
Scrolls unfolded, Trumpets pealing,
Wine-cups from the wrath above,
Yet o'er all a soft Voice stealing -
"Little children, trust and love!"

(John Keble)

THE CANON OF THE OLD TESTAMENT

"Holy men of old spake as they were moved by the Holy Spirit." (II Peter 1:21)

(I) INTRODUCTION

"Canon" means a list of writings authoritatively marked off as being peculiarily sacred and having special Divine Authority. Even after the books of the Old Testament and New Testament were written they still had to be collected and declared "canonical". The chief factor[1] in determining inspiration was the judgment of successive generations of devout persons that in these books the Divine Voice is heard. Such books by their intrinsic merit survived changes in customs, manners, readers, and hence achieved a permanent place in the Bible. A law of survival seems to have operated here, very similar to that Darwin discovered in the organic world.

(II) THE OLD TESTAMENT

Our Old Testament does not include all the literary productions of the Hebrews, but is a selected group. Numerous other books a re mentioned in the Old Testament. (Numbers 21:14, Joshua 10:13, I Kings 11:41, I Chronicles 29:29, II Chronicles 13:22, 20:34, 24:27, Ecclesiastes 12:12, etc.) Our thirty-nine were chosen by the following slow and tentative process. (The popular story that Ezra and a"great Synagogue" decided the canon has no support in history and first comes to light in the 13th century A.D.)

(1) The Law (Genesis-Deuteronomy) was accepted as Holy Scripture soon after the Return from Exile. After the Great Assembly, 444 B.C., described in Nehemiah, ch. 8, these five books were regularly and systematically read in public worship and accepted as final in matters of faith and conduct.

(2) By 250 B.C., The Prophets, (Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, Book of Twelve Shorter Prophets), were added to the canon and soon shared in the public reading and final authority of the Law, though the reader might select his own passage, (Luke 4:17).

(3) The list of "Writings" (Psalms, Proverbs, Job. Five Rolls: - Song of Songs, (read at Passover); Ruth, (Pentecost); Lamentations, (Fast Day for Fall of Jerusalem); Ecclesiastes, (Tabernacles); Esther, (Purim); Daniel, Ezra-Nehemiah, Chronicles.), was largely established by 100 B.C. Doubts lingered regarding Esther, Song of Songs and Ecclesiastes, (these three are never quoted in the New Testament), until the conference of Rabbis at Jamnia (near Joppa) in 90 A.D. decided that these books also "defiled the hands" (i.e. were holy) and the Canon of the Old Testament was settled.

(III) APOCRYPHA

The Greek Septuagint made in Alexandria (250-100 B.C.) was a literary, not a religious, collection. It included 10 books besides those listed above: - I and II Esdras, Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, Manasses, I and II Maccabes, also 107 additional verses

in Esther and 174 in Daniel. Because Greek was the language of the people these books became very popular. Jerome (404 A.D.), translating from Hebrew, protested, but could not prevent their acceptance as Scriptures by popular sentiment supported by the great Augustine. Hence the Septuagint instead of the Hebrew Canon is accepted by Roman Catholic and by a few Protestant churches. The Westminster Confession of Faith declares these books "are no part of the canon of the Scripture and therefore are of no authority in the church nor to be made use of than other human writings", (I. 3). The King James version printed in 1629, was the first to omit the Apocrypha. It is now omitted in all revised versions.

THE CANON OF THE NEW TESTAMENT

"The Holy Spirit shall teach you all things and bring to your remembrance whatsoever I have said unto you." (John 14:26)

The Christian Church adopted as its Bible the Sacred Books of the Jews and believed as thoroughly as they in their inspiration and authority (II Timothy 3:16, II Peter 1:21). In the Old Testament, Christians felt they had a sort of biography of Jesus written beforehand. They also adopted its theology and moral teachings, (Romans 12:19, Ephesians 6:2). The Old Testament was admittedly incomplete (Hebrews 1:1, John 1:17), but when interpreted by Christian faith, it was sufficient (II Corinthians 3:14-16). No one felt any need for a "New Testament", since the End was near and the apostles were still alive.

The germ of a "New Testament" is found in the authority of Jesus' words as recalled by those who heard him. "Remember the words of the Lord Jesus" (Acts 20:35) was more final than any appeal to an inspired Old Testament (cf. I Corinthians 7:10, 11:23). No doubt the first contribution to our New Testament was the record of Jesus' words which lies back of our First and Third Gospels. There soon followed written accounts of Jesus' personality and mission in order that new converts might understand their simple creed "Jesus is Lord", I Corinthians 12:3, (cf. Luke 1:4).

The Epistles were written to meet needs in churches when and where the apostles could not give direction in person. They were immediate and occasional writings with no thought that 1900 years afterward we would call them our "Bible". As the Apostles died and the churches multiplied these writings became more precious and more widely circulated and read. Before 150 A.D. the "Gospels" were read in churches along with the Old Testament and the Epistles soon after.

A Gnostic teacher, Marcion (140 A.D.) rejected the entire Old Testament and substituted his own "New Testament", composed of the Gospel of Luke and ten of Paul's letters, edited to suit his own theories. Soon the Church replied with an authentic "canon" of its own, composed of most of our present New Testament books. In the Western Churches, James and Hebrews were not recognized, and in the Eastern Churches, Revelation was rejected because of its fanatical use by a sect called Montanists. But doubts regarding II Peter, and II and III John were freely expressed in all sections of the Church.

The Emperor Diocletian (284-305), in a severe persecution of the Christians, sought especially to destroy their Scriptures, hence Eusebius, bishop of Caesarea and our first Church Historian, writing shortly after 300 A.D., gives what is considered true Scripture at this critical period. He suggests three classifications:

(A) Accepted books: The four Gospels, Acts, four-teen Epistles of Paul (including Hebrews), I Peter, I John, and "if it be wished", Revelation.

(B) Disputed books: James, Jude, II Peter, II and III John.

(C) Rejected books: Apocalypse of Peter, Barnabas, Hermas, Acts of Paul, Gospel to Hebrews, Teaching of the Twelve, and "if it be wished", Revela-tion.

Constantine the Great, (First Christian Emperor 312-337), ordered Eusebius to prepare 50 Bibles for him, and in these Eusebius included all books under (A) and (B). This practically determined our New Testament canon. Athanasius, writing an Easter letter from Alexandria in 367 is the first to give exactly the same list of twenty seven as our New Testament today. A Synod at Rome in 382 and a Council at Carthage in 397 settled the matter finally.

In sifting the mass of early Christian literature and selecting these twenty seven books, the Church has been no less Divinely guided than were the writers themselves. "There is not one book outside the New Testament which we would say today possessed a real claim to be included in the Canon." (Sanday). But the matter is not finally settled for each of us until through these books something evidently divine is brought into our own lives. "I know the Bible is inspired because the Bible inspires me." (Dwight L. Moody) Compare "Confession of Faith", ch. 1 paragraph 5.

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